



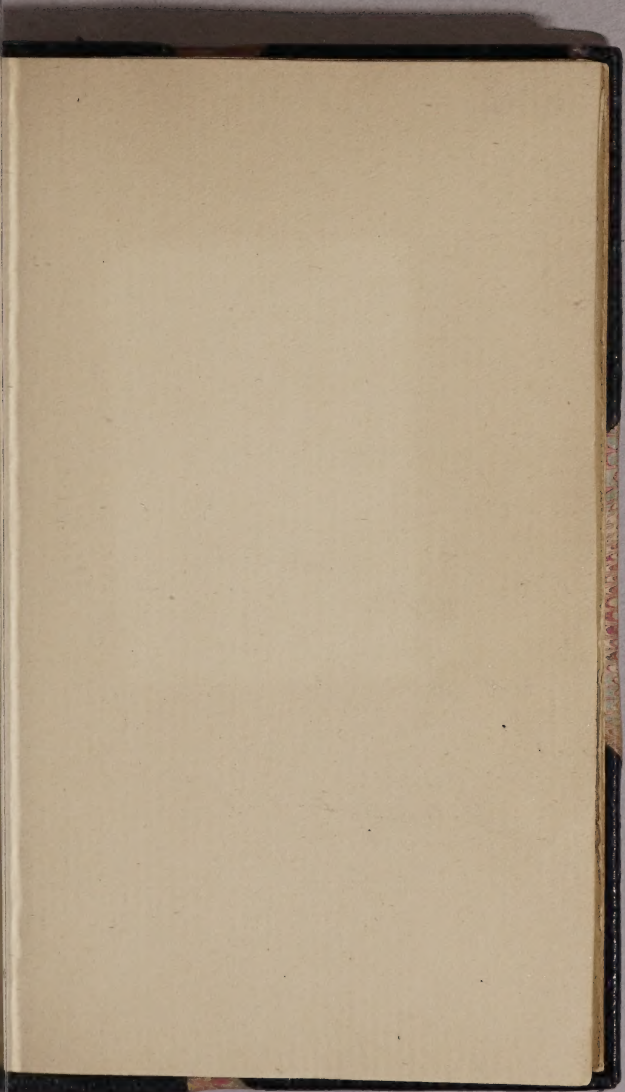
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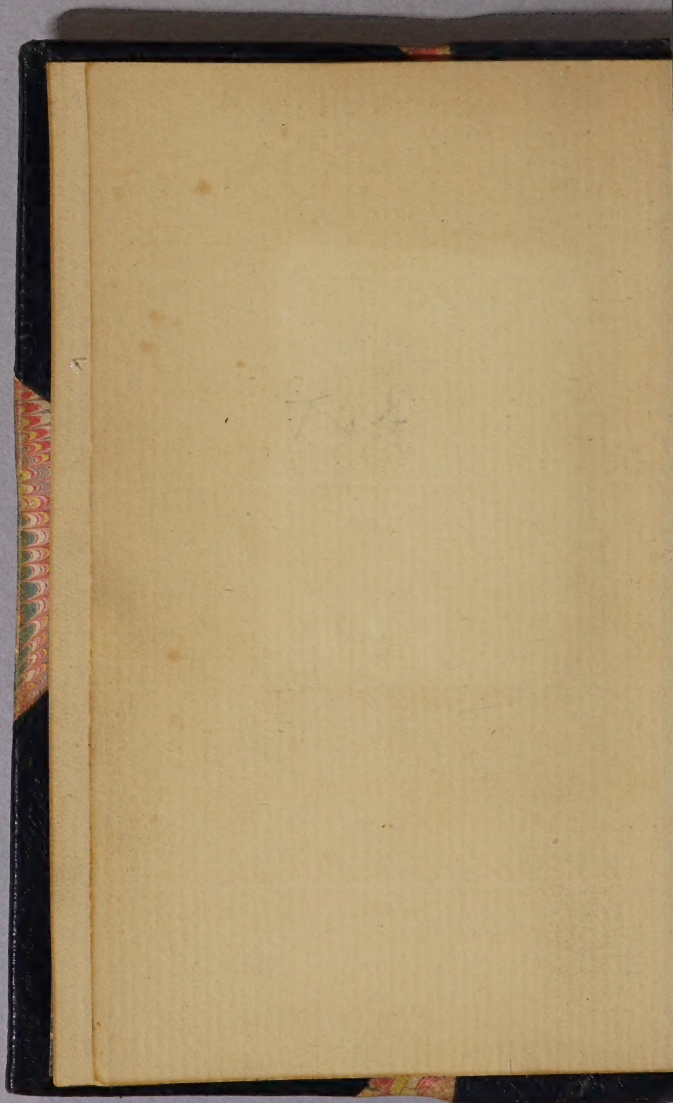




very rare









# GOSPEL CONVERSION:

Discovering,

*Whether any gracious conditions, or qualifications, are wrought in the soule before faith in Christ.*

*How the assurance of a mans salvation is to be evidenced.*

*The manner of the soules closing with Christ.*

---

Opened

by John Cotton, at a Conference in  
NEW-ENGLAND.

---

Together,

With some REASONS against  
stinted Formes of praising God  
in Psalmes, &c.

Now published for the generall good,  
by FRANCIS CORNWELL,  
Minister of the Gospel.

---

London, Printed by J. Dawson.  
1646.

# GOSSPEL CONVERSION

John Carter Brown  
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1800

With some Reasons  
Printed for the  
in 1744  
Now published for the  
by Francis Comar  
Minister of the Gospel

Printed by J. D. 1744



TO THE  
HONOURABLE  
AND

True-hearted lover of  
his Countrey, Sir HENRY  
VANE *Junior*, Knight, sometimes  
Governour of *New-England*;  
Treasurer of the Navie Royall,  
and a Member of the  
House of COMMONS.

Sir,

John Carter Brown  
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**T**He Churches of the Saints  
and the World, may not  
bee unfitly compared to  
the Pearle and the Peb-  
ble: though both of one naturall  
Substance, earth; yet the one of  
rare price, whose beauty is the sun-  
beames inclosed; the other wanting

1 Cor. 14. 13

THE EPISTLE

it, is cast away as refuse. What  
 maketh the Saint more excellent  
 then his neighbour, seeing both are  
 borne of flesh, both subject to the  
 same corruptions, sicknesse, death,  
 but this? The Saints excellency is  
 Ephes. 4. 24 nothing else but the Image of Jesus  
 Christ the Sunne of righteousness  
 shining in him: For as the moone  
 and starres derive their light from  
 the sunne; so all the wisdom, right-  
 1 Cor. 1. 30 teousnesse, holinesse a Saint hath,  
 hee deriveth from Christ. Hence  
 David the King doth so prize their  
 fellowship, *All my delight is in thy*  
 Psal. 16. 3. *Saints, thine excellent ones that are in*  
*the earth, and them that excell in ver-*  
*tue.* Yea, it is a sure note of a Ci-  
 tizen of Sion, that *hee honours them*  
 Psal. 15. *that feare the Lord*: Whereas world-  
 ly men without grace, are rendred  
 in his eyes as vile. Hence the Spouse  
 acknowledgeth that all her excel-  
 lency cometh from plantation; *Let*  
 Cant. 4. 16. *my Beloved come into his garden, and*  
*eat his pleasant fruit.* Yea, Christ  
 decla-



# DEDICATORY.

declareth to *Nicodemus* that a be-  
 lievers holinesse cometh from re-  
 generation; that in Christ hee may <sup>Joh. 3. 5:</sup>  
 onely glory. How doth the Lord  
 discover this his excellency to a  
 beleever, by his calling, till that  
 time hee lieth amongst the refuse  
 of the world, as *foolish, disobedient,* <sup>Tit. 3. 3:</sup>  
*deceived, serving divers lusts and plea-*  
*ures, living in malice and envie, hate-*  
*full, and hating one another.* But then  
 the kindnesse and love of God to  
 man appeared, by delivering him out <sup>Col. 1. 13</sup>  
 of the kingdome of darknesse, and tran-  
 slating him into the kingdome of his  
 deare Sonne. By which it is manifest,  
 that hee is one of the chosen genera-  
 tion, the royall priesthood, the holy na- <sup>1 Pet. 2. 9.</sup>  
 tion, the peculiar people, whom hee  
 hath called out of darknesse into his mar-  
 vellous light. But when doth the  
 Lord discover the truth of his cal-  
 ling to his conscience? Then when  
 hee giveth him precious faith; for  
 that onely distinguisheth him from  
 the world that lieth in sinne. *Gal. 3.*

# THE EPISTLE

22. *The Scripture concludeth* (father, mother, sonne, daughter, nay the infant that is borne of the most holiest parents) *all under sinne, that the promise by the faith of Iesus Christ might bee given to them that beleewe.* So that in that same houre the Lord giveth him faith, hee giveth him an evidence in himselfe, that hee loved him in Christ before he was borne, before hee had done good or evill, that hee hath justified him from all those things hee could not be justified by the Law, that hee hath purged his conscience from all dead works, that his person is accepted, his sinne discharged, and he hath a right to the purchased inheritance amongst them which are sanctified. Thus the love of Christ revealed to dye for him, to take away his iniquity, and reconcile him to God; the Spirit given to take away his heart of stone, giveth him an heart of flesh, to cause to walke in his statutes; yea, and draweth

Heb. 11.1.

Rom 9.11.

Act. 13. 39.

Heb. 9. 14.

Act. 26. 18.

Ezek. 36.

25, 26.



## DEDICATORY.

with his heart to yeeld obedience to  
 every commandement of Jesus the  
 Christ. The truth of this grace  
 given, Right Worshipfull, you can  
 give a true testimoniall; for you  
 were once in your naturall condi-  
 tion as well as others, till it plea-  
 sed God who separated you from  
 the womb, to call you by his grace,  
 to reveale his Sonne in you; you  
 consulted not with flesh and bloud,  
 but left your native soyle, (in the  
 persecuting times of the Prelates)  
*choosing rather to suffer affliction with*  
*the people of God* (according to  
 the light they had received) then  
 to remaine in *England* and *enjoy the*  
*pleasures of sin for a season.* Yet there  
 the Lord exalted your Worship to  
 see the Governour: And in that  
 dawning light, coming forth out  
 of mysticall *Babylon*, the Lord dis-  
 covered much spirituall knowledge,  
 of the riches of his free-grace in  
 Jesus Christ, amongst you; you be-  
 ing freed from the yoke of the Task-

Gal. i. 15,  
16.

Heb. i. 16

## THE EPISTLE

Masters heere, the Bishops, that kept you in bondage: you had liberty there to debate those Questions; which the naming onely of them heere, would have rendred a man odious. But Satan that envieth the peace of the Saints, stirred up a spirit of contention amongst you; especially when these Queries came to be debated.

- 1 *Whether there are any gracious conditions, or qualifications wrought in the soule before faith?*
- 2 *Whether any man can gather his evidence of the assurance of his Justification from his Sanctification?*
- 3 *Whether there bee an active power of Faith, and other gifts of grace in a Christian conversation?*

The one side would not beleeeve themselves justified, no farther then they could see themselves worke; making their Markes, Signes, and Quallifi-

## DEDICATORY.

Qualifications, the causes of their justification.

The other side, laid the Evidence of their Justification, onely by Faith in the free Promise: for there are foure things that makes remission of sinnes perpetuall to a belcever.

First, The cause of Remission, the sacrificed Body of *Christ* on the Crosse, or accursed Tree; *Heb. 10.*

*By one offering, hee hath perfected for ever them that are sanctified.*

Secondly, The ground is a free promise tendred to us from God, as to *Adam*, *The Seed of the Woman shall breake the Serpents head*, *Gen. 3.*

*John. 3. 16. 1 John 4. 10.*

Thirdly, The meane is, *Faith apprehending it*, *Phil. 3. 9.*

Fourthly, The *Spirit of Christ* sealing of it, *Ephes. 1. 13.*

This truth revealed for the comfort of poore drooping Saints found great opposition; But the good Lord, stirred up your gracious spirit, to countenance, and defend them



## THE EPISTLE

them in the midst of strong opposition; and though you were sleighted, and set light by at the ende of your Government, as not worthy to be an assistant, with many other Instruments more; yet the good Lord stood by you, and strengthened you, and delivered you from the hands of your opposers, preserved you from the dangers of the Sea; and though at your returne to your Native Soyle, you lived like *Ioseph*, a while, in a despised condition, yet the Lord raised you up to sit amongst Princes. So that though you were willing to lose life, friends, preferment, for Christ; found you not then, life, peace, joy, in the Lord Jesus, which was better to you, then all worldly amity; according to his owne promise, In the World you found affliction, but in him you found peace: And when you were called to be a Member of the high Court of Parliament, in our distressed and distracted

cted

## D E D I C A T O R Y.

ed times ; the Lord made you an  
 Instrument to detect the Trecherous  
 Plot of those two brethren in evill ;  
 Thomas Lord *Strafford* ; and *Willi-*  
*am* Lord Archbishop of *Canterbu-*  
*ry*, that contrived the destruction of  
 our fundamentall Lawes, ratified  
 by the Statute of *Magna Charta*, by  
 endeavouring to set up an *Arbitrary Go-*  
*vernment*, and keeping on foot a Po-  
 ish Army, consisting of *Irish Re-*  
*bels*, and others, to compell the faith-  
 full, and true-hearted Nobility,  
 and loyall Commons of *England*,  
 to subject themselves to their illegal  
 exactions : hazarding the losse of  
 the favours of the King, Nobil-  
 ity, Parents, Friends, and Allyes,  
 together with those places of Ho-  
 nour and Maintenance, the King of  
 clemency had freely bestowed ; ra-  
 ther then his Countrey should be ru-  
 ined, and enthralled, by such accur-  
 sed Incendiaries. Shall this thy love  
 most noble Senatour) who art

THE EPISTLE

a branch of that goodly Cædar  
under whose shade, the Innocent  
and oppressed, tender Consciences  
that stand for a through Reforma-  
tion, agreeable to the Word of  
God, find rest) ever be forgotten, and  
left unrewarded; God forbid: It  
is worthy to be written on a Pillar  
of Marble; and recorded in the  
Chronicle: that after-ages may ne-  
ver forget to shew kindenesse, and  
mercy to your Noble Posterity  
that did not thinke your life (to-  
gether with your neereſt relations)  
deare unto you, ſo as to part with  
them, that you might purchase your  
Countries Liberty; I cannot judge  
him *Englands* Friend, that envieth  
your honour, and promotion; *See-  
ing you are* (for the love you have  
shewed to Christ his Truth, and  
poore Members, together with your  
Native Countrey) *worthy of double  
honour.* Now (worthy Sir) seeing all  
your excellency is nothing else, but  
the



# DEDICATORY.

The Image of Jesus Christ, the Son  
 of righteousness shining in you. Dis-  
 cern not to receive from the hand of  
 a poore despised Instrument that pre-  
 sents this Treatise; *The Learned Con-  
 ference of Master John Cotton, that  
 he had with the Elders, at the Bay of  
 Boston in New England.* Though I  
 am the least of all Saints, not wor-  
 thy to be called a Saint; because  
 at the time of the Prelats raigne; I  
 sided with them, in persecuting the  
 Faith of Jesus Christ, and impriso-  
 ning of his Members; But did it  
 ignorantly, through unbelieve, and  
 when the Lord pierced my heart  
 for it; *I trembling, cryed, What shall  
 I doe?* The holy Spirit and the  
 Bride said, *Repent, and bee baptized  
 in the name of Jesus, for the remission  
 of sinnes, and I should receive the gifts  
 of the Spirit, &c.* Then Noble Sir,  
 though I procrastinated it for a sea-  
 son, at last, I was not disobedient to  
 the heavenly voice, but arose, and  
 was

## THE EPISTLE

was Baptized ; For this cause, I have beene much opposed by my old Friends, and Countrey-men. But yet remaine a Loyall Covenantant, that standeth for a Reformation in *England*, and *Ireland*, agreeable to the Word of God, and the best Reformed Churches : Seeing it is not the voice of the Churches, but Christ in the Churches, we Covenanted to hearken unto ; as Master *Cafe* his Sermon yet testifieth.

First, *To extirpate Popery*, (which I apprehended at the taking of the Nationall Covenant ) was that Doctrine of Antichrist, which doth universally oppose the doctrine of Jesus the Christ. Affirming what *Christ* denieth ; and denying what *Christ* affirmeth.

Secondly, *Prelacy, viz.* The Government of Arch-bishops, and Bishops, and all Ecclesiasticall Officers depending on that Hierarchy,  
Roote

## DEDICATORY.

Roote and Branch : as a Plant the  
heavenly Father hath not planted.

Thirdly, *Superstition*: viz. What-  
soever is *supra Statutum*, that hath  
not the word of God to warrant

Fourthly, *Schisme* : Namely,  
from all those that teach, and con-  
sent not to the wholesome words,  
even the words of our Lord Jesus Christ,  
and to the doctrine which is according  
godlinesse; from such I must with-  
draw, 1 Tim. 6. 3, 5.

Fifthly, *Heresie* : Even from all  
them that deny that Jesus is the  
Christ; They are *Antichrist* that deny  
the Father and the Sonne. Whosoever  
denyeth the Sonne, the same hath not  
the Father, 1 Joh. 2. 22, 23.

Sixthly, *That the Lord may be one* :  
Even the Lord Jesus the Christ,  
whom God raised from the dead, and  
sitteth at his owne right hand in the  
heavenly places; Farre above all prin-  
cality, and power, and might, and  
dominion,



# THE EPISTLE

dominion, and every name that is named, not onely in this world, but that which is to come : And hath put all things under his feet, and gave him to be head over all things to the Church, Which is his body, the fulnesse of him that filleth all in all, Ephes. 1. 20, 21, 22, 23.

Seventhly, And his Name to be one in the three Kingdomes : (that is, as I conceive it) his power, authority, and royall Commission must be exalted in all his Offices, to be the eternall King, eternall Prophet, and eternall Priest, in all things appertaining to the conscience : seeing the loyall Spouse of Christ hath no Head, no Husband, no Lord, no Law-giver, but royall King Jesus.

That wee, and our posterity after us, may live in faith, and love, and the Lord may delight to dwell amongst us.

## DEDICATORY.

For the keeping of which Covenant, I had rather chuse to dye, then to deny the faith of Jesus the Christ: Knowing, that he which confesseth him before men, him he will confesse before his Father. But hee which is *ashamed of Christ, and his words, in this sinfull and adulterous generation, of him also shall the Sonne of man bee ashamed, when he cometh in the glory of his Father, with the holy Angels, Mar. 8. 38.* Thus I desire, in the first place, to *give to God the things that are Gods; Mat 23.23* and, in the next place, render to the high and honourable Court of Parliament, whereof your Honour is a Member, and to your King, when the Lord shall put it into his heart to returne unto his Parliament, and to joyne with you, all your dues, tributes, customes, feare, *Rom. 13.7.* honour; and subject my selfe to obey all your just, legall, and civill commandements: Knowing, that

(2)                      you

THE EPISTLE, &c.

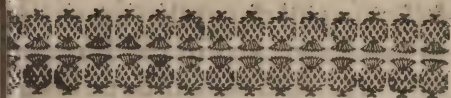
you set not up the Sword for  
1 Pet. 2, 14 nought; but to be a *terror to them*  
*that doe evill, and a praise, a guard*  
*and defense, for them that doe well.*

Your poore Oratour at the throne  
of grace, that earnestly prayeth,  
that the Lord will give you, and  
the great Councell of the King-  
dome, wisdome and prudence;  
to beare with tender Conscien-  
ces, that desire to exalt Jesus the  
Christ in all his Royall Offices,

Orpington, in Kent,  
the ninth Month,  
1645.

FRAN. CORNWELL.





To all the Churches of  
Jesus the Christ, coming out of  
Mysticall Babylon, gathered, or  
scattered, that follow the Lambe,  
the Lord J E S U S where-  
soever he goeth.

John Carter Brown  
Library

**B**eloved in C H R I S T,  
Disdaine not to Read this  
Learned Treatise of Ma-  
ster John Cotton, of Bos-  
ton in New-England,

not of any prejudice thou mayest take a-  
gainst the person, or publisher of it.  
What if some judge him a Schisma-  
tike? yet he regardeth not mans rash  
censure: Seeing he can with holy Paul,  
that before his Conversion persecuted the  
Church of God, safely Apologise for  
himselfe; Acts 24. 14. That after  
the way that you call Heresie, so

To the Reader.

worship I the God of my Fathers ;  
beleeving all things that are written  
in the Law, and in the Prophets.  
*Verse 15.* And have an hope toward  
God, which you your selves also  
allow, that there shall bee a re-  
surrection of the dead, both of  
the just, and unjust. *Verse 16.* And  
herein doe I exercise my selfe, to  
have alwaies a Conscience void of  
offence toward God & toward man.

*But yet this I confesse unto you, that I am  
lesse then the least of all the Messengers  
of Christ ; for I am not worthy to bee  
called a Messenger, or Minister ; for I  
persecuted the Church of God, that pro-  
fessed the Faith of Jesus the Christ ;  
that held forth all his Royall Offices,  
King, Prophet, Priest, according to  
his outward administration, in admit-  
ting of Members into his Spirituall  
Kingdome : And sided with the An-  
tichristian Prelates, and Bishops, that  
denyed, that Jesus is the Christ, whom  
the Spirit of God calleth Lyars, and  
Antichristians, That denyeth the Fa-  
ther*

To the Reader.

her and the Sonne, 1 John 2. 22.  
For though I, with the Antichristian  
Bishops, and Priests, did acknowledge  
Jesus the Christ, our high Priest that  
ever liveth to reconcile us unto God;  
yet wee have persecuted them that hold  
his Kingly and Prophetick Office to  
be eternall, aswell as his Priesthood, and  
the gathering of his Church according  
to his Royall Commission, Matth. 28.  
18, 19, 20. Hence it is, that Christ  
divided, becometh no Christ to the di-  
vider; this according to the Vulgar  
Latine, Solvere Jesum, to dissolve Je-  
sus, that is, to receive him onely in  
part, and not in the whole, which is the  
spirit of Antichrist. Now when the  
Lord opened the eyes of my understand-  
ing, and convicted me of all the abo-  
minations I had done in my spirituall  
Captivity under Antichrist, especially,  
that I had crucified Jesus the Christ  
in his Members, being pricked in my  
heart, I trembling cryed, what sha'l I  
doe? The Spirit and the Bride, the  
Lambes wife, said; Repent, and be



To the Reader.

Baptized in the name of Jesus, &c. Then I gladly received the Word, was Baptized, and was added to the Church, Acts 2. 38, 39, 40, 41, 42. Yet, by the grace of God, now I am, what I am; And having from some Friends, received this Learned Conference, kept it by mee as a precious Diamond of great worth, from which my soule, through the great goodnesse of God, did reape much spirituall comfort. And did wait, hoping that some learned and faithfull friends of his, would long agoe have Printed a larger, and an exacter Copy of it: But finding none, (I that am lesse then the least of all Saints) could not any longer conceale it, but thought with my selfe, I was bound in Conscience to publish it, in this learned Age, wherein there is so much enquiry after truth, for the benefit of poore, hungry, empty, selfe-denying Spirits; rather then such a Learned Tract of heavenly light, should alwaies lye in the dust, as unscene, and forgotten. For this cause alone, I have attempted

To the Reader,

Compted (Courteous Reader) to present  
thy view this Learned Treatise; Not  
that I have any relation to that Lear-  
ned man; nor any command from him  
to doe it: But onely in love, that this  
Learned Disputation might not bee  
buried in silence. Read it therefore (Be-  
lieved in Christ) not for his sake that  
publisheth it; but for his sake that was  
the Author of it; or rather for the Gods  
Truths sake. For whose cause the  
Learned Author contendeth for the  
Faith in these daies, wherein the Gos-  
pell of Truth hath suffered so great Ec-  
lipses, through the rage and tyranny of  
the Popish Antichristian Prelates and  
Priests.

Thine that earnestly desireth to  
exalt the Lord Jesus the  
Christ, in all his royall Of-  
fices

FRAN. CORNWELL.

The first of these is the fact that the  
 system is not a simple one. It is a  
 complex one, and it is not a simple  
 one. It is a complex one, and it is not  
 a simple one. It is a complex one, and  
 it is not a simple one. It is a complex  
 one, and it is not a simple one. It is a  
 complex one, and it is not a simple one.





A  
Conference that Mr.  
JOHN COTTON had  
with the *Elders* of the Congre-  
gations in *New-England*,  
touching three Questions  
that are here dis-  
cussed on:

*Touching gracious conditions, or qua-  
lifications, wrought in the soule before  
faith.*

*Touching the gathering of our first e-  
vident assurance of our faith from san-  
ctification.*

*Touching the active power of faith, and  
other spirituall gifts of grace in a Chri-  
stian conversation.*

### The first Question.

**W** Hether there be any gracious *Quest. 1.*  
conditions, or qualifications,  
in the soule before faith, of  
dependance unto which, such  
promises are made?

B

Wce

*Whether there be any gracious*

Wee deny it, for these reasons.

*Reas. 1.*

If there be any gracious conditions, or qualifications, wrought in us before faith of dependance; then, before wee receive union with Christ: The reason is,

For by faith of dependance it is, that wee first received union with Jesus Christ, *Joh. 1. 12.*

But there be no gracious conditions wrought in us before wee received union with Jesus Christ;

Therefore there bee no gracious conditions, or qualifications, wrought in us before faith of dependance.

*Minor.*

If wee cannot bring forth good fruit, till wee be good trees; nor become good trees, untill wee be grafted or united unto Jesus Christ; then there can be no gracious conditions, or qualifications wrought in us, before wee receive union with Christ.

But wee cannot bring forth good  
fruit,

*conditions in the soule before faith.*

3

fruit, till wee become good trees;  
nor become trees of righteousness,  
untill wee be grafted into Jesus  
Christ;

Therefore there bee no graci-  
ous conditions, or qualifications  
wrought in us, before we received  
union with Jesus Christ.

The Proposition is cleare of it  
selfe, that wee cannot bring forth  
good fruit, untill we be good trees:  
*Mat. 7. 18. A corrupt tree cannot bring  
forth good fruit.* Nor can we become  
the good trees of righteousness,  
of the Lords plantation, *Isai. 61. 3.*  
untill wee be grafted into Christ.  
*Joh. 15. 4. As the branch cannot beare  
fruit of it selfe, except it abide in the  
vine, no more can yee, except yee abide  
in me.* Verse 5. *I am the vine, yee  
are the branches; hee that abideth in  
me, and I in him, the same bringeth forth  
much fruit: for without me ye can doe  
nothing.*

*A second prooffe of the Minor.*

If there be any gracious conditi-

B 2

ons,



ons, or qualifications wrought in us before union with Christ, then we may be in a state of grace and salvation, before we be in Christ: But that cannot be: *Acts 4. 12. Neither is there salvation in any other; for there is none other name under heaven given amongst men, whereby wee may be saved.*

*Reas. 2.*

If there be any gracious condition or qualification in us before faith, then there may be something in us pleasing unto God before faith:

But there is nothing in us pleasing unto God before faith; *Heb. 11. 6. But without faith it is impossible for us to please him: for hee that cometh to God, must beleewe that hee is, and that hee is a rewarder of them that diligently seek him.*

*Object.*

But there must be some saving preparatives wrought in the soule, to make way for faith, and our union with Christ. For wee must be cut off from the old *Adam*, before  
wee

*conditions in the soule before faith.*

5

Wee can be grafted into the new:  
Wee must be dead to the first husband,  
before we can be married unto another.

To works of creation there needeth no preparation; the almighty power of God calleth them to be his people, that were not his people, *1 Pet. 2. 10.* And by calling them to be so, hee maketh them to bee so. *Rom. 9. 25, 26.* As hee saith in Hosea, *I will call them, My people, which were not my people; and her, Beloved, which was not beloved. Verse 26.* And it shall come to passe that in the place where it is said unto them, *Tee are not my people,* there shall they be called, *The children of the living God.*

While Satan, the strong man, keepeth the house, Christ the stronger cometh upon him, and bereaveth him of his armour, and divideth the spoyle, *Luke 11. 21, 22.*

Wee are dead to our first husband the Law by the body of Christ, *Rom. 7. 4.* and therefore it is

B 3

by

by the vertue of Christs death we have fellowship with Christ ; and that giveth the deadly stroak unto our first husband.

---

### The second Question.

*Quest. 2.* **W***Hether a man may evidence his justification by his sanctification?*

The state of the Question is thus unfolded.

First, To take a mans sanctification, for an evident cause or ground of his justification, is flat Popery.

Secondly, To take a mans sanctification, for an evident cause or ground of that faith whereby hee is justified, is utterly unsafe ; for faith is built upon Jesus, the Christ, the head corner stone, *Ephes. 2. 20. Mat. 16. 16.* and not upon works: A good work floweth from faith, not faith from them.

Thirdly,

Thirdly, To take common sanctification, that is, such a reformation and a change of life as floweth from a spirit of bondage, restraining from sin, and constraining into duty, and sometimes accompanied with enlargement and comforts in duty; yet without the sense and feeling of the need of Christ, and before union with him, to take such a sanctification for an evident signe of justification, is to build upon a false and sandy foundation.

Fourthly, That when a man hath first attained assurance of his faith, of his justification, by the witness of the Spirit of Christ, in a free promise of grace, made to him in the blood of Christ, *Acts 13.38,39.* hee may discern, and take his sanctification as a secondary witness, or an evident signe or effect of his justification.

The Question being thus stated, I propound the Question thus;

*Whether a man may gather the first*



*Whether Justification may be  
evidence or assurance of his faith, of  
his justification, by his sanctification?*

Wee hold in the Negative part.

*The first Argument.*

As *Abraham* came to the first assurance of his justification, so wee, and all that beleeve, as *Abraham* did; for hee is made a patterne to us in point of justification: *Rom. 4. 23.* Now it was not written for his sake alone, that it was imputed to him; *V. 24.* But for us also, to whom it shall be imputed, if we beleeve on him that raised up *Iesus* our Lord from the dead. *V. 25.* Who was delivered for our offences, and raised againe for our justification.

But *Abraham* came to his first assurance of his sanctification, not from any promise made thereunto, but from a free promise of grace; *Rom. 4. 18.* Who against hope, beleeved in hope, that hee might become the father of many nations: according to that which was spoken, So shall thy seed be. *V. 19.* And being not weak in faith, hee

evidenced by Sanctification.

9

considered not his own body now dead,  
when he was above an hundred yeares  
old; neither the deadnesse of Sarahs  
grave. Vers. 20. He staggered not at  
the promise of God through unbelieve,  
but was strong in faith, giving glory  
to God. Vers. 21. And being fully per-  
suaded that what hee had promised hee  
was able to performe: Vers. 22. And  
therefore it was imputed unto him for  
righteousnesse.

The promise was absolute, and  
free, So shall thy seed be as the stars  
of heaven: this hee beleevved with  
full assurance of faith, resting onely  
in the faithfulnessse and grace, and  
power of him that promised, Rom.

21. *How far*

Therefore wee, and all the chil-  
dren of Abraham, come to our first  
assurance of our Justification, not  
from our Sanctification, or from a-  
ny promise made thereunto; but  
from the free promise of grace.

*The second Argument.*

No man can take his assurance of  
the

the faith of his Iustification: But as God will declare and pronounce him righteous in Christ Iesus.

But God will not declare, and pronounce us righteous in Christ, upon the sight and evidence of our sanctification.

Therefore we cannot take the assurance of the faith of our Iustification, from the sight and evidence of our sanctification.

*The Assumption is proved thus.*

If God justifieth us (that is) declareth, and pronounceth us to bee righteous, he doth then declare his owne righteousness, that he might be just; Then he doth not declare us to be righteous in Christ, upon the sight and evidence of our sanctification, which is a righteousness of our owne.

But when God justifieth us, that is, first declareth us, and pronounceth us to be righteous, he doth declare his owne righteousness; that he might be just.

There-

Therefore he doth not first pronounce and declare us righteous upon sight, and evidence of our sanctification, which is a righteousness of our owne.

*The prooffe of the Proposition.*

It will not stand with the righteousness of God to declare and pronounce a man just, upon the sight of such an imperfect righteousness, as our best sanctification is: And therefore when God declareth, and pronounceth us righteous; He doth it not upon any sight of any sanctification, or righteousness of ours: But wholly upon the sight of the perfect righteousness of Christ imputed unto us.

*The prooffe of the Assumption.*

That when God justifieth us (that when he first declareth, and pronounceth us to be righteous) he doth declare his own righteousness, that might be just, as *Paul* speaketh, *Rom. 3. 26.* and the justifier of him, which beleeveth on Jesus,

And



And it is the speech of *David* that when God declareth himselfe to bee just ; hee declareth onely the sinnefulnesse of the Creature. *Psal. 51. 4.*

*The third Argument.*

If the promise be made sure of God unto faith out of grace ; Then it is not first made sure to faith out of works.

But the promise is made sure of God to faith out of grace, *Rom. 4. 5.* to him that worketh not, but belee- veth on him, that justifieth the un- godly ; his faith is accounted for righteousness.

Therefore the promise is not made sure to faith out of works.

From the opposition of Grace, and Works, *Rom. 11. 6* *And if by grace then it is no more of works ; otherwise grace is no more grace.*

*Object.*

The opposition standeth not onely betweene grace and workes, but beweeene grace and the merits of works ; now no man ascribeth the  
assu-

assurance of faith in the promise to  
the merits of works.

The opposition standeth not only *Answ.*  
betweene grace and the merits of  
works: but between grace and the  
debt due to workes; For so the A-  
postle Paul expresseth it, *Rom. 4. 4.*  
*Now to him that worketh is the reward*  
*not reckoned of grace, but of debt.*

If the assurance of faith of our  
justification, doe spring from sight  
of sanctification, it is by right of  
the promise made unto such a  
worke, and the right which a man  
hath by promise to a worke,  
maketh the assurance of the pro-  
mise, but debt unto him: and then  
the promise is not sure unto him  
of grace.

*The fourth Argument.*

If when the Lord declareth him-  
self pacified toward us, he utterly  
damns us, and confounds us, in the  
sight and sense of our unworthy-  
nesse, and unrighteousnesse; then he  
will not give unto us our first assu-  
rance

rance of the faith of our justification, upon the sight and sense of sanctification.

But when the Lord declareth himself pacified towards us, he doth utterly ashamè us, and confound us in the sight and sense of our unworthynesse, and unrighteousnesse.

Therefore he doth not first give us assurance of the faith of our justification, upon the sight and sense of our sanctification.

The consequence is plaine from the Law of Contraries : For, if the Lord shame us with a sight and sense of sinne ; hee doth not then first comfort and incourage us, with the sight and sense of sanctification.

Minor is proved, Ezek. 16. 63. Rom. 4. 5.

Ezek. 16. 63. *That thou maist remember and bee confounded, and never open thy mouth any more because of thy shame ; when I am pacified toward thee, for all that thou hast done, saith the Lord God.*

Rom.

Rom 4.5. *To him that worketh not, but beleeueth on him that justifieth the godly, his faith is accounted for righteousness.*

*The first Argument.*

When sanctification is not evident, it cannot be an evidence of justification.

But when Justification is hidden, and doubtfull, Sanctification is not evident.

Therefore Sanctification cannot be our first evidence of Justification.

*Minor.*

When Faith is hidden and doubtfull, Sanctification is not evident:

But when Justification is hidden and doubtfull, Faith is hidden and doubtfull.

Therefore when Justification is hidden and doubtfull, Sanctification is not evident.

*The first prooffe of the Major.*

If Faith be the evidence of things seene, then when Faith it selfe is hidden and doubtfull, which maketh



keth all things evident, what can be cleare unto us.

But *Faith is the evidence of things not seene, Hebr. 11. 1.*

Therefore when Faith it selfe is hidden and doubtfull, Sanctification cannot be evident.

*The second proofof the Major.*

If no Sanctification be true and sincere, but when it is wrought in faith then neither can it be evident. But when it evidently appeareth to be wrought in Faith: Therefore when Faith is hidden, and doubtfull, Sanctification cannot be evident.

But no Sanctification is pure and sincere, but when it is wrought in Faith: nor cannot be evident, but when it evidently appeareth to be wrought in Faith.

Therefore when Faith is hidden and doubtfull, Sanctification cannot be evident.

*The sixth Argument.*

Such a Faith as a practicall Sillogisme can make, is not a Faith wrought

wrought by the Lords Almighty  
power : For though *Sillogismus fi-*  
*m facit* ; yet such a faith is but an  
humane faith ; because the Conclushi-  
on followeth but from the strength  
of reasonings, or reason ; not from  
the power of God, by which alone  
Divine things are wrought, *Ephes.*  
*19. 20. Col. 2. 20.*

But the Faith which is wrought  
by a word , and a worke , and the  
light of a renewed Conscience with-  
out the witnesse of the spirit ; and  
before it, is such a Faith as a practi-  
all Sillogisme can make.

Therefore such a Faith as is  
wrought by a word, and a worke,  
or by the light of a renewed Con-  
science, without the witnesse of the  
spirit, and before it ; is not a Faith  
wrought by the Lords Almighty  
power.

*The prooffe of the Minor.*

From the condition of all these  
three ; the Word, the Work, and the  
light of a renewed Conscience ; they

C

are

are all but created blessings, and gifts. Therefore cannot produce of themselves a word of Almighty power. Because the Word without the Almighty power of the Spirit is but a dead Letter; and the Work hath no more power then the Word; nor so much neither. For Faith cometh rather by hearing of a Word, then by seeing of a Worke, *Rom. 10. 17.* And the light of a renewed Conscience, is a created gift of spirituall knowledge in the conscience.

*Object. 1.* *1 John 2. 3. Hereby we know that wee know him, that we keepe his Commandments. 1 John 3. 14. Wee know wee have passed from death to life, because we love the Brethren. Vers. 19 Hereby we know we are of the truth.*

*Ans. 1.* No better Answer need to be expected then what *Calvin* hath given in the exposition of these Scriptures; who thus expoundeth them.  
 'Though every beleever hath  
 'the testimony of his Faith from  
 'his Workes, yet that commeth in

*a posteriori probatione*, a latter, or, secondary prooffe, instead of a signe. Therefore the assurance of Faith (saith hee) doth wholly reside in the grace of Christ; and we must alwaies, saith he, remember, that it is not from our love to the Brethren, that we have the knowledge of our estate, which the Apostle speaketh of, as if from thence were fetched the assurance of salvation. For surely wee doe not know by any other meanes, that we are the Children of God: but because hee sealeth unto our heart by his Spirit, our adoption of us out of free-grace: and we by faith receive the assured pledge of him, given in Christs love. Therefore as an addition, or inferiour helpe, for a prop unto faith, not for a foundation to leane on.

Certaine it is, that those which *Answ. 2.*  
*John* writ unto, were three sorts of men: *Old men, Young men, and Babes:*  
Yet there was none of them but



did know their good estate, by the knowledge of the Father; before they knew their good estat by their brotherly-love : For even of Babes (he saith) *they knew the Father*, 1 Ioh. 2. 13. And therefore by the rule of relation, they knew their Son-ship and adoption : And if it should be asked, how they knew it; *John* telleth, *By the unction they had received from Christ*, 1 Ioh. 2. 27. that is, by the spirit it selfe, which taught them to know all things; which no created gifts of Sanctification could doe. Even in nature, children doe not first come to know their parents, either by their love to their brethren, or by their obedience to their parents; but from their parents love descending on them: *Some loved him, because he first loved us*, 1 Iohn 4. 19. *Herein is love, not that we loved God, but that he loved us, and sent his Son to bee a propitiation for our sins*, 1 Ioh. 4. 10.

*Object.*

It *Iohn* could give sanctification for an evidence of adoption, to such as knew

new their good estate before by the  
witness of the Spirit; this were but  
to light a Candle unto the Sunne?

Whether were it more absurd to *Answ. 1.*  
light a Candle unto the Sunne, or  
to light a Candle to see to a mans  
eyes; Now faith is instead of eyes  
unto the soule: By Faith Abraham  
saw the day of Christ, and rejoyced,  
though it were a farre off, Ioh. 8. 56.

The same Apostle saith, that *Answ. 2.*  
there bee six Witnesses that give  
light and evidence unto our spiri-  
tuall life in Christ: of which three  
be in heaven, and three on the earth;  
and the Spirit in both: yet he did  
not thinke it a vaine thing to give  
the water of Baptisme, (as out of  
the death and resurrection of Christ  
we receive the power to walk in new-  
nesse of life, Rom. 6. 3. 4.) as a witness  
after foure of the greater lights.

If you take Sanctification for a *Answ. 3.*  
created gift, it is indeed but a Can-  
dle to the Sunne. But when John  
maketh it, but to confirme faith, he

meaneth then, the Spirit of God beareth witness in it : or else the testimony of sanctification, though it be a divine gift or work, yet it would not give a divine testimony, nor increase divine faith ; for the heavens and earth are divine and supernaturall works, yet they doe not give divine testimony of the Godhead, unlesse the Spirit of God himselfe doe beare witness in them.

Therefore *John* giving sanctification for an evidence of a good estate, to such as already knew it, by the witness of the Spirit, is not a lighting of a candle to the Sunne; but as the setting up of another window, though a lesser, to convey the same Sun light into the house another way.

*Object. 2.* In 2 *Pet. chap. 1.* from verse 5. to 10. the Apostle exhorteth us, by adding one gift of sanctification to another, to make our calling and election sure.

*Ans.*

Let *Calvin* answer for me: This  
affu-

assurance (saith hee) whereof *Peter* speaketh, by adding grace to grace, is not in my judgement to be referred unto conscience, as if the faithfull did thereby before God know themselves called, and chosen; but if any man will understand it, of making of it sure before men, there will be no absurdity in this sense: Neverthelesse it might be extended further, that every one may be confirmed in their calling, by their godly and holy life. But that is a prooffe, not from the cause; but from a signe, and effect.

There be many conditionall promises in the Gospel, which are made to the gifts and duties of sanctification; which are all in vaine, if poore drooping soules, finding such gifts, and duties of sanctification in themselves, may not take comfort from them, according to the promise. *Object. 3.*

The conditionall promises are made to poore drooping soules, not in respect of such conditions, or as *Answ. 1.*



they are qualified with such gifts and duties of sanctification; but in respect of their union with Christ, to whom the promises belong, *Gal. 3. 26, 28, 29.* The fruits of such an union with Christ, such duties and gifts of sanctification be, when they be sincere; otherwise, if the promises were made to such soules, in respect of such conditions, then the reward promised would belong unto them, not of grace, but of debt, *Rom. 4. 4.* A promise made to any condition, after it be made, it becometh due debt to him, in whomsoever such condition is to be found: But therefore that such promises might be of grace, they are made to us, not as wee are indued with such and such conditions; but as wee who have such and such conditions are united unto Christ. Whence it is, that such blessings offered in such promises, as they are tendered to us in Christ, so are they fulfilled to us in Christ. Whereupon,

pon, we look for the blessing, not  
our gifts and duties; but in going  
ill unto Christ, for a clearer and  
ller manifestation of him to us,  
ad of comfort in him. As for ex-  
mple, A thirsty soule, to whom  
omise is made that hee shall be  
atisfied; hee looketh not present-  
to be satisfied from his thirsting,  
er from any right his thirsting  
ight give him in the promise; but  
e looketh to be satisfied by going  
to Christ, in drinking more a-  
ndantly of him by his Spirit, as  
hrist himself directeth such droop-  
g foules to doe: and so we are to  
ake use of such kind of promises;  
h. 7.37,38,39.

No man can see his gifts and du- *Answ. 2.*  
s of sanctification in himselfe, but  
e must first have seen Christ by  
th, the Spirit of Christ enligh-  
ing his understanding in the  
nowledge of him. As in case of  
ourning, to which many promi-  
are made, No man can (with E-  
vange-

vangelicall repentance) mourne o-  
 ver Christ, and for himselfe, until  
 the Spirit work faith; and by faith  
 beholding Christ, hee hath seen him  
 crucified, and by him, *Zech. 12. 10.*  
 So then these conditions, and the  
 promises made to them, doe not  
 give us our first sight of Christ,  
 nor the first glymyse of light and  
 comfort from him; but rather our  
 sight of Christ, and some glympses  
 of light and comfort from him, doth  
 beget such conditions in us.

*Ans. 3.* Such conditionall promises are  
 not in vain, though poore drooping  
 soules have found no comfort by  
 them, and though they cannot suck  
 present comfort from them, and  
 from their good conditions accor-  
 dingly to them.

*Reas. 1.* Because these promises being dis-  
 cerned in a Covenant of free-grace  
 made in Christ, by them doe work  
 (if they were not wrought before)  
 or at least confirme such conditions  
 in the soule. As when God pro-  
 mised

sed them to send a Redeemer out of Sion, unto them which turne from transgression in Jacob, Isai. 59. 20. the postle expoundeth it, That Christ shall come out of Sion, and shall turne away transgression from Jacob: which is much as it hee should say, He shall work that condition which the promise was made unto. And as the Apostle maketh to be the meaning, and the blessing of the promise, according to the Covenant of Grace, Rom. 11. 26, 27.

The promises are not in vain to Reas. 2. <sup>7</sup>  
 th soules, in whom such good conditions are wrought; because they direct them where they may find comfort, and satisfying to their hearts desire: to wit, not by clearing their good conditions in themselves; but by coming unto Christ, and drinking a more full draught of Spirit; as Christ directeth thirsty soules to doe, Joh. 7. 37. If any man thirst, let him come to me, and drink. 38. Hee that beleeveth on me, (as the



*the Scripture saith) out of his belly shall flow rivers of living water. V. 39. But this hee spake of the Spirit, that the which beleewe on him, shall receive.*

*Object.*

But why may not the holy Spirit breathe his first comforts into our soules, even on such conditions? Is not this to limit the Spirit who is free, and bloweth where he listeth? Joh. 3. 8.

*Answ.*

He doth not breathe his first comforts in such conditions, because he listeth not: it is not his good pleasure to give us our first comfort (which is the comfort of our Justification) from our owne righteousness, before hee give us comfort in the righteousness of Christ. The holy Spirit in all his dispensations to us ward, delighteth to receive all from Christ, rather then from us; that so hee might glorifie Christ in us. *The Comforter whom I shall send to you, hee shall glorifie me; for hee shall receive of mine, and shew it unto you, Joh. 16. 14. Nor will he*  
fo

much dishonour the righteousness and grace of the Father of glory, as first to pronounce and declare us justified in the sight of our owne righteousness.

In *Mat. 7.* from *verse 16.* to *20.* *Object. 4.*  
The tree is knowne by his fruit.

True, to others; but not unto *Ans.*  
himselfe. If a tree could know itselfe, it would first come to know itselfe, by seeing upon what root grew, before it came to see what fruit it did beare; *Job. 15.* 1, 2, 3, 5.

But this Doctrine is new, it is not *Object. 5.*  
ancient, nor gray-headed.

The Doctrines of the Covenant *Ans.*  
of free-grace are ever new; because they are the Doctrines of the New-covenant, which can never waxe old: should it once waxe old, it would soone vanish away, *Heb. 8.* from *vers. 8.* to *13.* though it be as ancient as *Abraham*, yea, as *Adam*; yet hee had his first comfort and assurance, in an absolute promise of free-

free-grace, *Gen. 3. 15.* yet it hath ever seemed new in every age.

*Augustines* Doctrine of Conversion, that is of grace, and not of free-will.

*Luthers* Doctrine of Justification that is of faith, not of works.

*Calvins* Doctrine of Predestination on, that is of grace, not of faith and works fore-seen : were all of them thought new Doctrines in their times; and yet all of them the ancient truths of the everlasting Covenant of grace.

And surely, for this Doctrine in hand, *Calvin* is as clear, as my heart desire to God is wee all might be. His words have been partly rehearsed before, in the answer of some Objections; and partly in my large Answer to your Reply.

*Bellarmino* taketh it to be the general Doctrine of the *Lutherans*, That Assurance of faith goeth before works, and doth not follow after. *Institnt. lib. 3. cap. 9.* And *Pareus* in

answe

swer unto him, faith, That  
ough there be an assurance that  
olloweth good works, yet the for-  
er assurance from the witnesse of  
e Spirit goeth before.

And seeing they that are the chief  
formers of the Protestant Assem-  
es, doe generally make sanctifica-  
n a fruit of faith, and doe define  
ch to be, A speciall assurance of  
rcy in Christ; it must needs be  
t of controversie their judgement,  
at a man receiveth his first assu-  
ce, not from his sanctification,  
ich they make to be an effect  
wing from it; but from an high-  
principle, even from the grace  
the Father, and the righteous-  
se of the Sonne, the Lord Jesus  
rist; and witnessed by the holy  
rit.

*Bilney*, in the Book of Martyrs,  
his Epistle to *B. Tunstall*, relating  
manner of his conversion, pro-  
ed, That when hee had wearied  
self in many superstitious works  
of



of fasting, and Popish pennance. hee received at last his first assurance from that place in *Timothy*, 1 *Timothy* 1. 15. hee calleth it a most sweet word unto him, *This is a true saying, and worthy of all men to be received. For Jesus Christ came into the world to save sinners, of whom I am the chiefe.* And word from an absolute promise, sent home unto him by the holy Spirit without respect of any sanctification formerly wrought or seene in him.

Alas, how farre are they mistaken, that thinke the contrary Doctrine hath beene sealed with the blood of Martyrs?

*Zanchens* his judgement, though he was a godly and an eminent learned man, yet I would not have named him, but that *Mr. Perkins* highly approved his discourse, and translated it, as a choyce piece, into his owne Volume, which maketh it obvious to every godly Reader, that studieth *Perkins* learned Workes.

Page 429. the first testimony, faith  
*Anchey* and *Porcius*, for him; by  
 which God assureth us of our ele-  
 tion, is that inward testimony of  
 the Spirit, of which the Apostle  
*Paul* speaketh, *Rom. 8. 16. The Spi-*  
*rit witnesseth to our spirits, that wee are*  
*the sonnes of God*; And afterward  
 promising to give some direction  
 how a man may know, whether this  
 testimony be true, and proceedeth  
 from the holy Spirit, or no.

Hee answereth, Page 433. three  
 aies.

First, A man may know it, first,  
 by the perswasion it selfe.

Secondly, By the manner of its  
 perswasion.

Thirdly, By the effects.

For the first, the holy Spirit doth  
 not simply say it, but doth perswade  
 with us; that we are the sonnes of  
 God: And no flesh can doe it a-  
 gaine.

By reasons drawne not from our

D

works

worke, or from any worthinesse in us; but from the alone goodness of God the Father, and the grace of Christ freely bestowed, and in this manner the Devill will never perswade any man.

3 The perswasion of the holy Spirit is full of power; for they which are perswaded that they are the sons of God, cannot, but must needs call him Father, and in regard of love to him do hate sinne; and on the contrary, they have a sound hearty desire to do his Word and Will revealed.

*Ans<sup>w</sup>. 2.*

For the second Answer to the imputation of Novelty; 'Either (saith *John Cotton*) I am exceedingly deceived, or it justly falleth upon the contrary Doctrine, and they are much mistaken that think otherwise; I never read it to my best remembrance, in any Author olde or new: that ever a man received his first evidence of the faith of his Justification, from his Sanctification; unlesse it be one, (whom I met with

with-

within these two dayes) Printed within these two yeares, that main-  
taineth our first comfort of Justi-  
fication from Sanctification. But  
generally all our English Orthodox  
teachers doe oppose it.

Amongst the English Teachers  
one; for ought I know, did more  
advance the Doctrine of Marks and  
Signes, then Master *Nicholas Byfield*,  
and yet he himselfe professeth, that  
humane reason cannot beleeve such  
great things from God, from any  
thing that is in us: But onely be-  
cause we having the Word of God  
suring such happinesse unto such  
lay hold upon the promises con-  
tained in it. So that it is that which  
feedeth Faith, or as he calleth it,  
the perswasion of our good estates.  
Yet notwithstanding, saith he, the  
assurance of Faith is much increased,  
and confirmed by Signes; the for-  
mer part of which speech, touch-  
ing the first begettings of the assu-  
rance of Faith, consenteth with me;



the latter, concerning the increasing and confirming of the assurance, argueth plainely his consent, thus farre also, that he meant not that the assurance of the Faith of Justification should spring from Sanctification: But when he would have the assurance of Faith to bee increased and confirmed by the light of Signes, I would not refuse it; If by the assurance of Faith, hee meanes onely assurance of Knowledge; or if he meaneth onely assurance of Faith, properly so called, I would then put in this caution.

That then the Spirit of God himselfe had need, by his owne testimony, to reveale our justification unto us, and Gods free grace in accepting us in Christ: or else it is not Word, nor Worke, nor the light of a renewed conscience, that can increase, or confirme, the assurance of Faith of our Justification. But only the manifestation of Gods

Free-

free-grace, in a Divine testimony,  
 testified by his owne good Spirit.

The third Question is concerning  
 the activenesse of Faith:

The Controversie is

**W**Hether Faith concurre as an *Quest. 3.*  
 active instrumentall cause to  
 our Justification?

In the explicating of it, I must  
 first speake what it is that justifieth

First, we doe beleewe, that in our  
 effectuall calling, God draweth us to  
 union with Christ, *Ioh. 6. 44.* Shed-  
 ding abroad his Spirit in our hearts,  
*om. 5. 5.* And working Faith in us  
 to receive Christ, *Ioh. 1. 12. 13.* And  
 to live by Faith upon him, *Gal. 2. 20.*

Secondly, we are no sooner alive in  
 Christ, but we are accounted of God  
 as his adopted children in Christ, *Gal.*  
*2. 26.* *Ephes. 1. 5.* and so are made

Concerning the active power of Faith  
heires of righteousness, Galat. 3. 29.  
God imputing the righteousness of his  
Sonne Jesus to us for our justification,  
Rom. 4. 23. 24. 25.

As we were no sooner alive in the  
first *Adam*, but we became his chil-  
dren, and heires of his transgressi-  
on; God imputing the guilt of it to  
our condemnation.

Now in this we all consent; that  
in receiving the gift of Faith we are  
meerely passive.

But yet a double Question heere  
ariseth.

*Quest. 1.* Whether in receiving of *Christ*  
(or the Spirit, who commeth into  
our hearts in his name) we be meer-  
ly passive?

*Quest. 2.* Whether our Faith bee active to  
lay hold upon the righteousness of  
*Christ*, before the Lord doe first  
impute the righteousness of *Christ*  
unto us.

*Our Reasons are.*

*Reas. 1.* If it be the spirit of Grace shed  
abroad in our hearts, that doth be-  
get

t Faith in us : then if wee were  
 assive in receiving Faith, wee are  
 much more passive in receiving  
 Christ, or the Spirit of Christ, that  
 begetteth Faith : for if we have no  
 life to be Active untill Faith come,  
 we have much lesse life to be Active  
 before the Cause, and root of Faith  
 come.

But it is the spirit of Grace, shed  
 abroad in our hearts, that begetteth  
 Faith in us, *Zech. 12. 10.*

Therefore if we be Passive in re-  
 ceiving Faith; we are much more  
 passive, in receiving the spirit that  
 begetteth Faith.

If we bee active in laying hold *Reas. 2.*  
 on Christ, before he hath given us  
 his Spirit : then we apprehend him,  
 before he apprehend us : then wee  
 should doe a good act, and so bring  
 forth good fruites, before wee be-  
 come good trees ; yea, and bee  
 good trees before we be in Christ.

But these are all contrary to the  
 Gospell, *Philip. 3. 12. 13. Matth.*



7. 18. *Iohn* 15. 4. 5.

Therefore wee bee not active in laying hold on Christ, before hee he hath given us his Spirit.

*Quest. 2.*

Whether our Faith bee active to lay hold upon Christ for his righteousness, before the Lord do first impute the righteousness of Christ to us; we conceive no.

*For these Reasons.*

*Reason 1.*

If the sinne of *Adam* were imputed unto us for our condemnation, as soone as we were alive by naturall life before we had done any act of life, good or evill; then the righteousness of *Jesus Christ* is imputed unto us to our Justification, as soon as we be alive unto God by Faith, before wee have done any act of Faith.

But the former is plaine, *Rom.* 5. 18. 19.

Therefore the latter also.

*Reas. 2.*

If our Faith be first active, to lay hold upon Christ for his righteousness, before God imputeth it unto

Then we take Christs righteousness to our selves, before it be given unto us.

But that wee cannot doe, for in the order of nature, giving is the use of taking; unlessse wee take a thing by stealth.

If our Faith be first active in laying hold on Christ for his righteousness, before God impute it unto us; then we doe justifie God, before he justifie us. *Reas. 3.*

For hee receiveth the testimony which God hath given of his Son: that God hath given us life in his Sonne, he hath set to his seale *that it is true, Iohn 3.33.* And so he which justifieth God, as others that doe not receive the testimony, condemn God of lying, *1 Ioh. 5.10.*

But we cannot Justifie God before he justifie us; no more then we can love him *before hee first loved, 1 Ioh. 4.19.*

If our Faith be first active to lay hold on Christ for his righteousness, before

before God impute his righteousness unto us : Then wee are righteous men to act, and worke out our own righteousness, before we be righteous, by the imputed righteousness of *Christ*.

But we be to our best acts and workes of righteousness, unrighteous, till our sinnes bee pardoned, which is not untill the righteousness of *Christ* be imputed to us.

*Reason 5.* In the order of nature, the object is before the act that is conversant about it : Therefore it is in the order of nature, before the act of our Faith.

*Object. 1.* To beleeve on the name of *Christ* is an act of Faith ; To beleeve on the name of *Christ*, is to receive *Christ*, *Iohn 1. 12.*

Therefore the receiving of *Christ* is by an act of Faith.

*Ans. w.* The place in *Iohn*, upon which the weight of this Argument lieth, saith no more, but that they which received *Christ* in the second *Aorist* in

the time past, doe beleve on his  
 ne in the time present. Which we  
 willingly grant, that they who re-  
 ceive *Christ*, their faith becommeth  
 ve through him to beleve in his  
 ne; that so they might receive  
 and his righteousness.

*We are justified by Faith, Rom. 3. Object. 2.*

When we are said to bee justifi- *Answ.*  
 by Faith; It is by the righte-  
 nesse of *Christ* imputed unto us.

*Abrahams To credere, his act of be- Object. 3.*  
 lying, was imputed unto him for  
 righteousness, Rom 4. 3.

It is taken generally amongst the *Answ.*  
 learned, for a singular opinion of  
*Wotton*, that *To credere*, the  
 of beleeving should be imputed  
 righteousness.

For, indeed, the act of beleeving  
 either a righteousness according  
 to the Law; For *the Law is per-*  
*Psal. 19. 7.* Nor a righteouf-  
 ness according unto the Gospell;  
 the act of beleeving is an act  
 of



Concerning the active power of Faith of our owne, though given of grace: But the righteousness of the Gospell is not an act of our own. And therefore Paul desireth that he may be found in Christ, not having his owne righteousness which is of the Law, but that which is through the Faith in Christ, the righteousness which is of God by faith, Phil. 3. 9. to wit, the righteousness of Christ imputed.

*Object. 4.* But this Doctrine is opposite unto the streame of all the Learned, a passive Faith is not heard of amongst men, and they doe generally make Faith an instrumental cause of their Justification.

*Answer.* A passive Faith is rarely heard out of my mouth, but yet the thing meant by it, is never rare in the writings of the learned, nor sometime the word passive Faith.

Two things are meant by the word of Faith, and may be said to be passive in our Justification, in double respect.

Because a habite of Faith may be called

led passive, before it putteth forth  
act, and we are justified as soone  
by an habit of faith we are alive  
*Christ*; in the first moment of our  
conversion, before Faith hath put  
forth any act: as we were all guilty  
of *Adams* sinne, before we were a-  
ble to reach forth any consent un-  
to it.

Faith may be said to bee passive  
in our justification, because it doth  
not lay hold on *Christ*, to fetch Justi-  
fication from him, till *Christ* have  
first laid hold on us, and imputed his  
righteousnesse to us; and declared  
unto us by his Spirit, in a free pro-  
mise of Grace: And then Faith be-  
cometh active, actually to receive  
*Christ*s righteousness; and actually to  
leeve on it, either by way of de-  
pendance, or assurance.

For the truth is, seengi wee are  
not justified, neither as it is a gift in  
itself, nor as it is an acting and wor-  
king from us; but in regard of his  
object, the righteousness of *Christ*  
which

*Concerning the active power of Faith*  
which it receiveth.

Therefore which way soever Faith may receive *Christ* first or last by the same way we may be justified by it.

Now Faith of it selfe, even the habit of Faith is an emptying grace and so is as an empty vessell, fit to receive *Christ* and his righteousness.

And both the act of Faith, whether of dependance on *Christ*, or of our assurance in *Christ*, carrieth us out of our selves unto him, and so maketh us fit to receive *Christ*, and his righteousness.

Thus I have explained what I meane by a passive Faith.

Let me shew you, that neither the Word, nor the naming of it, is an untruth from our best learned men of eminent worth for parts and abilities.

*Calvine* in his Institutions, Lib. 3. cap. 3. Sect. 5. *Quoad Iustificationem.*

*Ursinus* in his Catechisme, Quest. 60. Sect. 5. *Potius Deum primum.*

*Chemier*

*Chemierius de fide, lib. 13. Chap. 6.*  
*Christum esse duo.*

*Doctor Amesius in Medullam Theologiae, lib. 1. Cap. 26. Recepti Christi.*

*Paul Banes on the Ephesians 2.*  
*vificant. He quicken us, since he*  
*knowledge a passive receiving of*  
*Christ, he must acknowledge a pas-*  
*sive Faith : for there is no receiving*  
*Christ, but by Faith.*

*In a Booke of choice English Ser-*  
*mons, that goeth under the name of*  
*Doctor Sybbs, and our Brother Hoo-*  
*per, and master Davenport, there*  
*is stiled the Witnesse of Salva-*  
*tion, on Rom. 8. 15. 16. where in*  
*page 135. are these words : In Ju-*  
*stification, Faith is a sufferer onely ;*  
*but in Sanctification, it worketh, and*  
*getteth the whole man.*

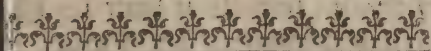
As for our Learned men that  
generally make Faith an in-  
strumentall cause of their Justifica-  
tion. I confesse it is true ; But I  
do not understand them (as *Chem-*  
*ierius* doth in the like case) to  
meane



*Concerning the active power of Faith, & meare no other kinde of cause; the Causa sine qua non, or, Causa removens, or prohibens. For Faith keepeth the Soule empty of confidence in it selfe, and maketh a way for the receiving of the righteousness of Christ. Even as the poor Widdowes empty vessells made way for the receiving the oyle out of the Cruse; whereas the fullnesse of the Vessell caused the oyle to stay.*

The good Lord empty us more and more of our selves, that we may be filled with him, Out of whose fullnesse wee receive grace for grace, John 1. 16.

*Gloria sit soli Deo.*



Twelve Reasons laid  
down against prescribed  
and stinted Formes of  
Prayers or Prayſes.

**B**Ecause it is against Gods glory, *Reas. 1.*  
In stinting unto him such a dai-  
measure of Service (consisting of  
Prayer or Praise) and so hindering  
the spirituall petitions and phrases,  
that otherwise would be, if Gods  
good gifts were used.

It is against the dignity of Christ,  
which hath qualified his Saints with  
proportionable measure of the  
gifts of the Spirit, for Prayer or  
Praise, *1 Cor. 14. 15, 16.* in making  
their gifts needlesse and uselesse,  
when they can serve themselves  
with Books, and Formes, without  
them.

It quencherh the gifts of the ho-

E

ly

ly Spirit; because it hath no spirituall imployment for Prayer nor Praise in his spirituall house, 1 Pet. 3.

2. 5.

4

God is so jealous of his glory, that hee cannot endure his worship should be corrupted with the least mixture of man: *Nadab* and *Abihu* for offering with strange fire which God commanded them not, were destroyed with fire from the Lord, *Levit. 10. 1, 2.*

*Azazel*, for touching the Ark contrary to the order of the God of Israel, was smitten dead, and Israel had a breach made amongst them, 1 *Chron. 13. 9, 10, 11.* compared with 1 *Chron. 15. 12, 13.*

*Feroboam* deviled worship at *Dan* and *Bethel*, though hee pretended by it to worship the true God, and to advance the worship of *Jehovah*, yet hee worshipped nothing but the Devils, and Calves that hee made, 2 *Chron. 11. 15.* And it became a sinne to *Jeroboam* and his house, to destroy

*Reasons against set Forms of Prayer.*

§1

*destroy it root and branch, and all the Kings that countenanced and upheld it;*

*1 Kin. 13. 34. 2 Kin. 17. 21, 22, 23.*

But such as feared the Lord amongst them, both Levites and Priests, left their Cities, and possession, and of the people, such as set their heart to seeke the Lord God of Israel, came to *Jerusalem*: So *Jeroboams* Kingdome weakned; but *Rehoboam*, that gave liberty of conscience to worship the true God, strengthened;  
*Chron. 11. 16, 17.*

Now, was God so jealous of his glory under the Law, that hee that sinned against that worship which God by *Moses* prescribed, hee died without mercy? how much severer punishment are they worthy of, that sinne against the Sonnes authority, seeing hee is Lord of the spiri-  
uall house, *whose house are wee*, Heb. 3. 6. And the heavenly Father com-  
mandeth us to *heare him*, Mat. 17. 5. *and that in all things*, or our soules must perish, *Acts 3. 22, 23*? Now, if



we worship God in prayer or praise, or any other way, by any innovation or invention of man, let us heare what our Prophet Jesus saith, *In vaine yee worship me, teaching for Doctrines the Commandements of men, Esay 29.13,14. Mar.7. 6,7,8.* And however it may seeme glorious in our eyes, yet God hath set this stigma on it, That it is a vaine worship.

5 I cannot worship God in a stinted forme of worship, in prayer, and praise, and the like, lest I make my selfe guilty of the bloud of Christ.

Christ by his death hath freed me from the whole Ceremoniall Law, so that if I consent to reare againe what Christ by his death hath abolished, I crucifie Christ, make my selfe gailty of his bloud, and as much as in me lieth, expell him out of the Nation.

Now, the Ceremoniall Law had his constitution in Israel, either from Moses, or from God: Not from Mo-

ses, for hee was a servant in his house, and hee did nothing in the Tabernacle, nor about it, but what God shewed him, *Exod. 25. 4. Acts 7. 44.* But the Ceremoniall Law had his originall law from God: Now, if the death of Christ were of that power, to put an end to the whole Ceremoniall prescribed Worship, so that whosoever should reare it again should crucifie Christ, and make us guilty of his bloud, &c. Then, that death of Christ is of force, to put an end to mans Ceremoniall Worship:

But the first is true; *Ergo*, the latter.

The Consequence is denied. *Object.*

That power which can disanull the greater, must needs disanull the lesser; if the death of Christ put an end to the heavenly Fathers Ceremoniall Worship, and in prayer and praise, at, or before the Ark, or in the Temple; then it will put an end to all mans devised Worship,

E 2      unlesse

unlesse you will advance the authority of man above God the Father. *Col. 2. 20, 21, 22, 23.* If Christ by his death hath freed us from the rudiments of the world, the Mo-  
saicall Ceremonies, why living in the world are wee intangled with ordinances, after the doctrine, traditions, and commandements of men?

*Object.*

But they are set up for the glory of God.

*Answ.*

Not I, but *Paul* shall answer for me; *They have a shew of wisdome, in will-worship;* but it is onely a shew, there is no substance in it.

6

Wee harden the obstinate Papists in their superstition; for they say, and that truly, Wee received most of our formes of prayer and praise from them.

7

Wee rob the Spirit of his glory, who is given to Saints to forme prayer and praise in them, *1 Cor. 14. 15, 16. Rom. 8. 26. Gal. 4. 6.*

8

Wee impose a burthen upon the conscience

conscience to be practised, which God hath left arbitrary, to be used according to our necessities; *If we be afflicted, then pray*; if wee have tasted how bountifull the Lord hath been to us in blessings, then let us praise him; *Jam. 5. 13.*

If wee frequent devised formes of Worship in prayer or praise, we shall lay a stumbling block before a weak brother, and cause him to fall. *Woe be to them that follow the way of Balaam, who taught Balack to cast a stumbling block before the children of Israel, Revel. 2. 14. Jud. v. 11.* Now offences must come, but woe unto the men by whom they come: It were better for me, that a milstone were hanged about my neck, and that I were cast into the sea, then that I should offend one of these little ones, *Luk. 17. 1, 2.*

If wee frequent devised formes of Worship in prayer or praise, we shall offend our consciences; (even so many of us as are Saints enlightened, to behold the beauty of his



spirituall Worship, performed, or offered in his spirituall house, the Congregation of the faithfull united.) *Now if our consciences condemne us, God is greater then our consciences, and hee will condemne us also, 1 Joh. 3. 19. for he knoweth all things. Therefore I say to you (who blame us for not frequenting devised forms of Worship in prayer and praises) as Shadrach, Meshach, and Abednego did to King Nebuchadnezzar, We are not carefull to answer you in this matter; Our God whom wee serve is able to deliver us out of your hand: But if he will not, be it known to you, we will not serve your gods; nor worship our God in that devised way that men set up, Dan. 3. 16, 17, 18.*

11

If one set form of spirituall Worship in prayer and praises had been needfull, Christ would have left one: But the Prophets, Christ, the Apostles, never prayed nor praised God by any set forme of Worship invented by man; but by the powerfull

erfull worke of the holy Spirit;  
*Rom. 8.26. Gal. 4.6.*

A set forme of Worship prescribed in prayer or praises, cannot in prayer expresse the severall necessities of Gods people; for the more grace they have, the more they see their owne wants; and the more sensible they are of their owne infirmities, corruptions, and sinnes. Neither can it in praises expresse the manifold experiences that the Saints daily observe of Gods mercifull dealing with them: Therefore a set forme of prayer or praises, to Gods saints, and faithfull ones, principled with a spirit of prayer and praise, is altogether unusefull; *1 Cor. 14. 5, 16.*

12

*Soli Deo honor & gloria*

FINIS.

37

38

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1771

A  
DESCRIPTION  
OF THE  
Spirituell TEMPLE:  
OR THE  
SPOUSE  
Prepared for the  
LAMB E,  
The LORD  
JESUS.

---

Written by FRANCIS CORNWELL,  
a Minister and Servant of Jesus, the  
Christ, for the benefit of poore  
distressed consciences, in  
City and Countrey.

---

LONDON,

Printed by *John Dawson*. 1646.



DESCRIPTION  
OF THE  
PLANT  
IN THE  
GARDEN  
OF THE  
ROYAL  
HORTICULTURAL SOCIETY  
OF LONDON  
IN THE  
YEAR 1841

OPJCE

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TO THE  
HONOURABLE,

and the true lover of all consci-  
entious Covenantours, that stand up  
for a through Reformation, according to  
the word of our good God, in *England*, and  
*Ireland*, CORNELIUS HOLLAND

Esquire, a Member of the House

of Commons Assembled in

Parliament.

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R,

**D**avid describeth the godly  
man, by his pleasure, and by  
his paines : First, the plea-  
sure of the godly man, in these  
words : *He delighteth in the* Psal. I. 2  
*Law of the Lord.* Secondly, the paines of  
the godly man : *And in that Law he me-*  
*ateth day and night;* not only in the day  
appointed for man to labour in, but in the  
night also appointed for man to rest : the  
reason is, because it is his meat and drinke,  
to doe the will of his God. (Honoured  
) The Word of Christ being the Rule  
of

## THE EPISTLE

of *Englands* Reformation ; the good Lord (that writeth his Lawes in his peoples hearts, according to his new Covenant of Grace : *Heb. 8. 10.*) put it into my minde, seriously to consider, What Schisme was, that I had covenanted against. And searching the Scriptures, I found it thus written, *1 Tim. 6. 3. If any man teach otherwise, and consent not to the wholesome words, even the words of our Lord Jesus Christ ; and to the Doctrine which is according to godlinesse. Vers. 4. He is proud, knowing nothing ; but doteth about Questions, and strife of words, whereof commeth envy, strife, rayling, evill surmisings. Vers. 5. Perverse disputings of men of corrupt mindes, and destitute of the truth ; supposing that gain is godlinesse ; from such withdraw thy self.* Yea, and after a further enquiry, to understand aright the things that are controverted amongst us ; by the good providence of the Almighty, I found two Texts of holy Scripture, setting forth two sorts of men, Diametrally opposing one another, as light doth darkenesse, truth doth falsehood ; the one thus written : *1 John 5. Whosoever beleeveth that Jesus is the Christ, is borne of God. And the other thus ; 1 John 2. 22. Who is a lyar, but* th

## DEDICATORY.

that denyeth that *Iesus is not the Christ*,  
 he is *Antichrist*, that denyeth the Father  
 and the Sonne. And when I thought to  
 understand the difference, it was too hard  
 for me, untill I went into the Sanctuary  
 of God; where the Father of glory, of his  
 good pleasure, revealed to me (the most  
 worthyest of all his servants) the truth  
 of that; which (I conceive) is the root  
 of all our Controversies, and gave me to  
 understand the meaning of the *Scriptures*,  
*John 5. 1. Whosoever beleeueth that Ie-*  
*sus is the Christ, viz. the eternall King,*  
*prophet, Priest of the Church of the new*  
*Testament, ratified with his blood, whom*  
*the Father of glory hath exalted to bee*  
*head and Christ, Acts 2. 36. and head,*  
*1 Thes. 2. 20, 21, 22, 23. Is borne of God.*  
*being no man can say, (that is confest)*  
*that Iesus is the Lord but by the holy Spi-*  
*rit, 1 Cor. 12. 3.*

Hence I find it written, *Ioh. 1. 11. Iesus*  
*came to his owne, but his owne received*  
*him not, that is, for the Christ, that Mes-*  
*siah which was to come: but onely for*  
*the Carpenters sonne, Matth. 13. 58. The*  
*son was, because none could understand*  
*that Mytery: but they onely to whom the*  
*Father of heaven revealed it, Matth. 11.*

Hence, when Iesus demanded of his  
 Disciples,



## THE EPISTLE

Disciples? *Whom doe men say that I the Sonne of Man am? Peter answereth, thou art the Christ, the Sonne of the living God: Jesus answereth, Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed this unto thee; but my Father in heaven. And thou art Peter, and upon this Rock (Jesus the Christ) whom thou hast confessed) I will build my Church, and the gates of hell shall not prevail against it, Mat. 16. 16, 17, 18. Many for fear durst not in those dayes confesse Jesus to be the Christ: Instance the Parents of the blind man: Because the Jewes had agreed, that if any did confesse, that he was the Christ; He should be put out of the Synagogue, John 9. 22. But so many as recived him (*viz.* to be the Christ) from them he gave power to be called the Son of God; even to them that beleeve in his name; which were borne not of blood, nor of the will of the flesh, nor of the will of man, But of God, John 1. 12, 13. And as for that other Text of the holy Scripture that doth universally oppose the heavenly Father gave me thus to interpret it: 1 John 2. 22. Who is a lyar (*viz.* borne of the evill one, who is a lyar, and the father of lyes, and abode not in the truth, John 8. 44. But hee that deniet*

## THE EPISTLE

t JESUS (whom hee confesseth  
 ed for his sinnes ; and rose againe  
 third day, according to the Scrip-  
 es ) Is not the Christ, viz. the an-  
 nted King and Prophet of his Church,  
 all his outward administrations and in-  
 utions, in admitting of Members into  
 spirituall Kingdome, according to his  
 all Commission, *Matth.* 28. 18, 19.  
*Mark.* 15. 15, 16. (though he acknow-  
 ge him to be his eternall Priest that e-  
 liveth, to make intercession to God  
 him, *Heb.* 7. 25. He is that Antichrist  
 z. an enemy and adversary to Jesus  
 Christ) that denieth the Father and  
 Sonne, He that denieth the Sonnes  
 authority, to bee the eternall King,  
 and his Commission to bee in force,  
*Matth.* 28. 18, 19, 20. *Mark.* 15. 15,  
 and to be the eternall Prophet ; and  
 word to be the eternall rule for Do-  
 ctine and Gouvernement ; aswell as his  
 eternall Priest to reconcile him to God :  
 denieth the Father, that sanctified the  
 Sonne, and sent him into the World, *John*  
*1. 36. and raised him from the dead,*  
 and exalted him to bee Lord and Christ,  
*Acts* 2. 36. Hence it is (my Honoured  
 end) First, that in all my writings, I  
 have studied to exalt Jesus the Christ, it  
F
being

## THE EPISTLE

being the Primitive Faith *once given to the Saints*, Math. 16. 16. Secondly, to distinguish Jesus the Christ from all others named with the name of Jesus in Scripture Record: as *Jeshua* is called Jesus, Hebr. 4. 8. &c. others. Thirdly, because I find the Scriptures giving that Title to him in divers places.

*John* confesseth, *I am not the Christ* John 1. 20. The Woman of Samaria said, *I know the Messiah cometh which is called the Christ*, John 4. 25. *Apollos* mightily convinced the Jewes, shewing by the Scriptures, that *Jesus was the Christ*, Acts 18. 28. Now that I receive from the Lord, I could not but make knowne to you, You being one of the tender hearted Loyall Covenanters, Member of that High and Honourable Court, under whose shade Conscientious Covenantours (that contend for the faith of Jesus the Christ, once given to the Saints) find rest.

Know (worthy Sir) that the departure from the faith of Jesus the Christ is a cause of so many Schismes, and Heresies maintained in the earth. Disdain not therefore to read a little Treatise called the *Difference betweene the Christian, and Antichristian Church*, Del

niate

## D E D I C A T O R I E.

ated according to the Scripture Record,  
 though the truth therein contained (like  
*the Two witnesses, Revel. 11. 3.*) have  
*long mourned in Sackcloth:* Yet if God  
 give you an heart to receive it, It will be a  
 Jewell surpassing all earthly Treasure.  
 For if Iesus the Christ bee your Prophet  
 to teach you, his heavenly Father will,  
*Matth. 17. 5. Acts 3. 22. 23.* He will then  
 be your King to protect you, *Matth 28.*  
 10. Your Priest to intercede for you, *Joh.*  
 7. 20. Your Judge to acquit you, *Joh. 12.*  
 48. and if the love of Christ draw you to  
 keepe all his Commandements (though in  
 the world you meet with affliction for  
 his sake; yet in Christ you shall find peace)  
 For the Father, Son, and Spirit will dwell  
 in your heart, and take it for the *Sanctum*  
*Sanctorum*, where they will abide to cheer  
 and refresh you, *Joh. 14. 23.* And if you  
 confesse, him in this world before men: He  
 will confesse you before his Father, and pro-  
 claime it to your eternall peace and com-  
 fort, (*Engle bone serve*) *Well done thou*  
*good and faithfull servant, enter into your*  
*Masters joy.* *Matth. 25. 21.*

Orpington in Kent,  
 the tenth Moneth,  
 the first day, 1645.

Yours, who contendeth  
 for the faith of Iesus  
 the Christ.

FRANCIS CORNWELL.







To all loyall Covenant-  
ers, contending for the Faith  
of J E S U S the C H R I S T,  
once given to the Saints ;  
*Mat. 16. 16, 17.*

**O** Urteous Reader, be not too cen-  
sorious concerning him that is  
the Publisher of this little  
Treatise, stiled, The difference  
between the Christian and Antichristian  
Church, as if hee condemned the Ages  
and Generations that are past, as in a lost  
condition ; because he saith they have built  
their house upon wood, and hay, and stub-  
ble, and not upon the sure rock Iesus the  
Christ : Farre be it from him to judge so  
rashly of the Ages and Generations past, or  
present, concerning their finall estate ; for  
he is commanded to judge no man before  
the time, knowing that they stand and fall  
at their owne Master : And, wee shall all  
stand before the judgement seat of Christ ;

## TO THE READER.

*And then and there every one shall gi  
an account for himfelfe to God, Rom. 1.  
4, 10, 12. Knowing, as it is recorded in t  
inspired Scriptures, that If any man bui  
upon this foundation (Jesus the Christ)  
gold, silver, precious stones, wood, ha  
stubble; Every mans work shall be ma  
manifest: for the day shall declare it; b  
cause it shall be revealed by fire: and t  
fire shall try every mans worke. If a  
mans worke abide, which hee hath bu  
thereon, hee shall receive a reward: If  
ny mans work shall be burnt, hee sha  
suffer losse; but himfelfe shall be save  
yet so as by fire, 1 Cor. 3. 12, 13, 14, 15.*

*Secondly, Know that the discovery  
this truth was (as the vision that is b  
for an appointed time) and is become u  
ro us, as the words of a book that is se  
led, which men deliver to one that is lea  
ned, saying, Read this I pray thee: And  
saith, I cannot; for it is sealed. And t  
book is delivered to him that is not lea  
ned, saying, Read this I pray thee: An  
hee saith, I am not learned, Esay 29. 11, 12.  
So that it is not in him that is learned, n  
in him that is unlearned, to discover th  
mystery of iniquity, by which Antichri  
bath filled the Temple so full of smock, th  
no man can see how to enter into it, unti*

## TO THE READER.

and enlighten him; which caused the Lord  
 us in the dayes of his flesh, to break out  
 an Eucharistia of praise, looking on  
 Disciples, I thank thee, O Father, Lord  
 heaven and earth, that thou hast hid these  
 things from the wite and learned, and hast  
 revealed them unto babes. Even so, O Fa-  
 ther, because it seemed good in thy sight,  
 Mat. 11. 25, 26. That the whole glory in  
 covering of truth to any, might be given  
 to God.

Thirdly, Know (gentle Reader, who  
 a searcher after truth in these inqui-  
 ing times) that the Publisher wrote this  
 treatise, to discover that the difference  
 is not so much amongst us in point of  
 Baptisme; as it is about the Doctrine of  
 Faith of Jesus the Christ, the Sonne  
 of God; which whosoever beleeveth and  
 confesseth, that Jesus the Christ is the Son  
 of God, it is lawfull to baptize him, Act. 8.  
 37, 38. And, to which Faith of Jesus  
 the Christ, and Baptisme, the promise of  
 receiving the gifts of the holy Spirit is  
 given, Act. 2. 38, 39. And though for pub-  
 lishing this mystery of Faith, which hath  
 been hidden for some Ages and Generati-  
 ons that are past, hee suffer reproach and  
 contempt from the hands and tongues of  
 some; yet, if the will of God be so, it is bet-



## TO THE READER.

ter hee suffer for well-doing, then for evil.  
Yet the love that hee beareth to the loy.  
Covenanters in the Nation, constraineth  
him to doe it, rather then his Country-m  
should ever remaine in blindnesse, and  
the power of Antichrist.

Thine, who is the unworthiest  
all the servants of Christ, (w  
is content it should be said of h  
good name, that is as a precious  
oyntment, as Luther said of Me  
les his body, Let it die and rou  
so God may be glorified, and J.  
sus the Christ exalted in all h  
royall Offices;)

FRAN. CORNWELL



A  
DESCRIPTION

Of the

Spirituell TEMPLE.

**T**He Spirituall Temple of  
the New Testament, the  
New Jerusalem which  
came downe from hea-  
ven; the Bride prepared for the  
Lamb, the Lord Jesus the Christ,  
*Revel. 21. 2.* may not be unfitly  
compared to the materiall Temple  
at Jerusalem, in the letter, whose  
foundation stone was of earth;  
whose materials were hewen stones,  
compacted into one edifice or Tem-  
ple: the furniture thereof was an  
Altar, a Sacrifice, and a Priesthood;  
who

who were made after the law of a carnall Commandement, *Heb. 7. 16.* which was typicall, and was not to continue for ever; but onely to the time of Reformation, and then the glory of it should vanish away. In which materiall Temple, none must come thither to worship, but the circumcised Jewes and Profelytes; for the uncircumcised and unclean were an abomination, and must not enter in at the gates thereof; *Ezek. 44. 6, 7.* And for the defects the people of Israel and Judah committed in their worship, so long as they continued in their integrity, the high Priest went once every yeare into the Holy of Holiest, and that not without bloud, to offer up for himselfe, and for the errours of the people, *Heb. 9. 7.* Yea, and great were the priviledges that belonged to the Jewish Church: *To them (saith Paul) pertained the adoption, and the glory, and the Covenants, and the giving of the Law, and the service of God, and the*

Christian and Antichristian Church.

3

promises : Who are the fathers, and  
whom, as concerning the flesh, Christ  
is, who is over all, God blessed for  
ever, Amen. Rom. 9. 4. 5. But Christ  
is come an high Priest of good things  
come, by a greater and a more perfect  
tabernacle, not made with hands, that  
is to say, not made of this building,  
Heb. 9. 11. reareth up a spirituall  
structure, or house.

1. Whose Foundation was the  
living stone, who hath life in him-  
self, Jesus the Christ, 1 Cor. 3. 11.  
being other foundation no man can lay,  
save that is laid, Jesus the Christ,  
Pet. 2. 4. For there is salvation in  
no other, Acts 4. 12.

2. The spirituall Materialls are  
such as are borne of water and of the  
spirit, Joh. 3. 5.

Who are they which are born of *Quest.*  
the Spirit ?

Such men and women as through *Answ.*  
Gospel Ministry are brought to  
believe, and manifest by their con-  
fession, that Jesus who was cruci-  
fied,



fied, dead, and risen, is the Christ, borne of God, 1 Joh. 5. 1. For no man can say (that is, confesse) that Jesus is the Lord, but by the holy Spirit: and being born of water, they are manifested to be lively stones, that have received life from Jesus the Christ the living stone, 1 Pet. 2. 4. and for spirituall materialls, to be set into the spirituall house, 1 Pet. 2. 5.

*Quest.*

3. What is the Forme of this spirituall house?

*Answ.*

Union: They which gladly received the word were baptized, and were added unto the Church (and so were compacted into one spirituall house whereof Jesus the Christ is Lord Heb 3. 6. But Christ as a Sonne over his owne house, whose house are we, if we hold fast the confidence, and the rejoicing of the hope firme unto the end: And these continued stedfastly in the Apostles doctrine, and fellowship, in breaking of bread, and prayers, &c. Act 2. 41, 42.

The Furniture of this spirituall house

*Christian and Antichristian Church.*

5

use of the new Testament, where-  
Jesus the Christ is the King, Priest  
Prophet, is a Priesthood, Sa-  
crifice, and an Altar; but all spiri-  
tually.

First, The Priests, whether they  
Male or Female, they are all  
in Christ, *Gal. 3.28.* Yea, every  
member of this spirituall house are  
*the Kings and Priests to God the Fa-  
ther, Revel. 1.6.* Yea, and the whole  
Church united into a body, is a cho-  
sen Generation, a royall Priesthood, an  
elect Nation, a peculiar People; that they  
might shew forth the vertues of him that  
called them out of darknesse into  
marvellous light: Which in times  
were not a people, but are now the  
people of God, *1 Pet. 2.9, 10.*

1

Secondly, The Sacrifices that  
the Priests offer, are all spiri-  
tually.

2

. The first is Prayer, which the  
Heart of Christ formeth in the heart  
of the beleever, whereby hee layeth  
up in all his spirituall and tempo-  
rall

*Psal. 145.3.*

rall wants unto God his Father, the name and mediation of Ies Christ, through whom hee ha received a promise to bee heard and to have his request granted. *Joh. 16. 23, 24.*

2. Secondly, Praise is a spirituall sacrifice, offered up unto God continually, that is, the fruit of our lips, giving thanks to his name. *Heb. 13. 15.* Which is done by praising God in *Psalmes, and Hymnes, and spirituall Songs*, which the Spirit of Ies Christ formeth in us, to sing, and make melody in our hearts to the Lord, *Ephes. 5. 19. Col. 3. 16.*

*Quest.*  
*Answ.*

What is a Psalm?

It is a rehearfall of those special mercies and particular experiences that the Lord hath done for a believer, when his soule was brought into great adversity; and when the Lord delivered him, the Spirit of God in the dayes of his mirth bringeth into his mind, and causeth him with heart and lips to blesse.

Let

ord in the Congregation, for his  
mercies received.

Thus *Hannah*, that was barren,  
the Lord made to keep house, and  
be the joyfull mother of a sonne,  
singeth her song of praise, *1 Sam. 2.*

*My heart rejoiceth in the Lord, my  
soule is exalted in the Lord, my mouth  
is enlarged over mine enemies; because  
of thy joyce in thy salvation.*

*Mary* the mother of *Jesus* singeth  
her *Magnificat*; *My soule doth mag-  
nifie the Lord, and my spirit rejoiceth  
in God my Saviour, Luk. 1. 46, 47.*

So when the Lord had made good  
unto old *Zacharias* what hee had  
foretold him concerning his sonne  
*John*, *Luk. 1. 13, 14, 15, 16, 17, 18,  
19, 20.* being filled with the Spirit,  
breaketh forth into his Eucharistia  
praise, *Luk. 1. 68.* *Blessed be the  
Lord God of Israel, for hee hath visited  
his people and redeemed his people.*

Yea, and old aged *Simeon* sing-  
eth his *Nunc dimittis*, *Lord, let thy  
servant depart in peace; for mine  
eyes*



*The difference between the eyes have seene thy salvation.*

Nay, King David upon his harp warbles out the speciall mercies and favours, and deliverances God had done for his soule, *Psal. 103* *Blesse the Lord, O my soule, and within mee blesse his holy Name. Bless the Lord, O my soule, and forget not all his benefits. Who forgiveth all thine iniquities: who healeth all thy diseases. Who redeemeth thy life from destruction: who crowneth thee with loving kindneses, and tender mercies, &c.* Nay, the Psalmist exhorteth the Traveller, the sicke man, and the Mariner, to praise God for their speciall mercies received, *Psal. 107*

Hence (holy Paul saith) *I will praise with the spirit, and I will pray with understanding also: I will sing with the spirit, and I will sing with understanding also. Else, when thou shalt blesse with the spirit, how shall he which occupieth the roome of the unlearned say, Amen, at thy giving of thanks* *1 Cor. 14. 15, 16.* So that to sing  
blesse

lesse, and give thanks, in the language of holy Scripture, is all one.

Hence, as spirituall Prayer is a sacrifice, *Psal. 141. 2.* offered up unto God our Father in the name of Christ, to comfort, solace, and ease a sad and grieved spirit; so spirituall praise is a Sacrifice, tendered to the Father of our Lord Jesus Christ, through Christ, *Heb. 13. 16.* by a merry and rejoycing Spirit, for the speciall mercies and blessings spirituall, and temporall, that the Lord hath bountifully bestowed on him. According to that of the Apostle *James, Is any afflicted amongst you, let him pray? Is any merry amongst you, let him sing?* James 5. 13.

3. Thirdly, Sacrifice, is a broken and a contrite heart for his sins, and his dayly failings he hath committed against a crucified Jesus: when God powreth upon his people the *Spirit of grace and supplication*, *Zech. 12. 10.* The more the spirit of Christ openeth the eyes

of their spirituall understanding, to looke up by faith upon a Jesus, who for their sinnes was peirced, th more will their hearts bee pierced with godly sorrow for their sinnes which bringeth repentance to salvation, *never to be repented of*, 2 Cor 7. 10, 11. and to loath themselves in their owne eyes, for all their spirituall and corporall abominations *Ezek. 36.*

Hence beleeving *David* the King that sorrowed after a godly manner for all his iniquities, said, *The sacrifices of God are a troubled spirit: a broken and contrite heart for sinne, O God, thou wilt not despise*, Psalm 51. 17.

4. *Sacrifice*; is a free, ready, and cheerefull contribution to the poore and needy members of Christ. *Hebr. 13. 16. To doe good and distribute forget not, for with such a sacrifice God is well pleased*, Phil. 4. 18.

5. *Sacrifice*; is an holy life, which the Spirit of Christ formeth

*us. Rom. 12. 1. I beseech you brethren upon the mercifulnesse of God, that yee present your bodies a living sacrifice, holy, and acceptable to God, which is your reasonable service. 1 Cor. 20. Yee are bought with a price; glorifie God therefore in body and spirits which are Gods.*

Thirdly, *The Altar*, that sanctifieth the person and the Sacrifice, and maketh them both acceptable unto God, *Is Jesus the Christ.* 1 Pet. 2. 5. *We also as lively stones* (that have received life from Jesus the living stone) *are built up a spirituall house, and holy Priest-hood to offer up spirituall sacrifices acceptable to God, through Jesus Christ.*

To this Spirituall House, or Church of the New Testament, gathered according to the royall commission of King Jesus, *Matth. 23. 18, 19, 20.* as the Churches in *Judea, in Rome, Corinth, Galatia, Ephesus, &c.* were constituted. The promises were made:



1

First, that God would bee a Father to all those that did obey his voice, and come out from among the Jewes, Heathens, and Gentiles, and separate from their false waies, and superstitious worship, and touch not the uncleane thing, and he will receive you; And yee shall be his Sonnes and Daughters, saith the Lord, the Almighty, *2 Corinth 6* 17, 18.

2

Secondly, for all the defects that these commit against his Spiritual worship, they have this promise: *The blood of Iesus Christ, his Sonne, cleanseth them from all their sinnes,* *Iohn 1. 7. 1 Iohn 2. 1, 2.*

3

Thirdly, So many as have been baptized into the name of the Lord Iesus; (that is, into the profession of Faith that the Apostles taught, to wit, that men should beleeve in a Crucified, dead, and risen Iesus, whom God hath exalted to be Lord and Christ) had the promise of receiving the gifts of the holy Spirit.

How

How prove you that to this *Quest.*  
with and Baptisme, the gift of the  
holy Spirit was granted.

*Answer.* Repent, and be baptized every one of

you, in the name of Jesus, for the remis-  
sion of sinnes, and yee shall receive the  
gifts of the holy Spirit. For the pro-  
mise (of giving the holy Spirit) is  
unto you, and to your children, (as  
saith the Prophet foretold;) I will  
poure out my spirit upon all flesh; and  
your Sonnes and Daughters shall pro-  
phesie; and your old men shall dreame  
visions; and your young men shall  
have visions, and also upon the servants,  
and upon the handmaidens, in those daies  
I will poure out my spirit, Joel 2. 28,

And all that are a farre off, even  
many as the Lord our God shall call,  
saith Joel 29. and to the twelve in Asia  
the promise was made good, Acts  
13. 5, 6, 7. And when this Spirit is  
given, he will guid thee into all truth;  
he shall not speake of himselfe: but  
whatsoever he shall heare, that shall hee  
speake, and he will shew them things to

come. John 16. 13. Yea to be to the whole Church, as a River that shall make glad the City of God, Psal. 46. 4. compared with John 7. 37. any man thirst, let him come to me and drinke; vers. 38. Hee that beleeveth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters. Vers. 39. (But this he spake of the Spirit, that they that beleeveth on him shall receive: For the holy Spirit was not yet given, because that Jesus was not yet glorified.) But when Jesus was by the right hand of his Father exalted, he received of the Father the promise of the holy Spirit; He hath shed forth this, which you now see and heare, Acts 22. 33.

4. Fourthly, All things that are lost and accursed to mankinde by the fall of the first Adam: are restored and sanctified to the use of the beleevethers, in and by the second Adam, Jesus the Christ. All things are yours: Whether Paul, or Apollos, or Cephas, or the world, or life, or death

death, or things present, or things to come, all are yours, and yee are Christs, and Christ is Gods, 1 Cor 3. 21, 22, 23. Hence the unbeleeving wife is sanctified to the use of the beleever: And shee being an unbeleever dwelling with the beleeving husband is sanctified, to bring forth an holy Seed to the use of the beleever: though the childe be borne in sinne, and by nature the child of wrath, as the most prophanest Pagans are, Psal. 51. 5. Ephes. 2. 3. void of understanding, not able to distinguish betwixt good and evill: Yet, Titus 1. 15. Unto the pure, all things are pure: Nay, the meat and drinke and the Creature which God hath created, are sanctified to his use; Tim. 4. 3, 4, 5. For every creature of God is good, and nothing to be refused, If it be received with thanksgiving: For it is sanctified by the Word and Prayer.

What Priviledge hath the unbe- *Quest.*  
leeving party, by dwelling and abi-



ding with the beleever :

*Answ.*

Great is the Priviledge, if he, or shee, will abide ; for living under them, where the holy Spirit breatheth, and his lips drop as the honeycombe ; the sweet precious treasure of the Gospell of grace ; What knowst thou, oh thou beleevings husband, whether God will not make thee instrumentall to save thy wife though an unbeliever : Or what knowest thou, oh thou beleevings wife ? whether God will not make thee instrumentall to save thy husbands ? *1 Cor. 7. 16.* And when hee is converted, hee will blesse God for you, (as *David* did for *Abigail*, in another case) Blessed be the Lord for you, and blessed be your good counsell, for you have been an instrument to convert a soule from the errour of his way, and save a soule from death, and hide a multitude of transgressions.

*Quest.*

Is it not a greater Priviledge for an Infant to be borne of a beleever, then

en to be borne of a Jew, a Turke,  
an Heathen?

yea; For the Children borne  
belcevers are brought up in ho- *Answ.*  
instruction, and education from

their childe-hood (as young *Timo-* 1 Tim. 3.

thy was taught in the Scriptures 15.

from his youth, by his mother *Eu-*

dox) seeing it is the charge, the ho-

ly Spirit hath laid upon beleeving

Parents: *Ephes. 6. 4. Fathers pro-*

voke not your children to wrath; But

bring them up in the nurture and feare

of the Lord. Whereas if their Pa-

rents were Jewes, and Turkes, and

heathens, the Parents being with-

out Christ, being Aliants from the

common-wealth of Israel; and

strangers from the covenant of

promise, *having no hope, and with-*

out God in the world, *Ephes. 2. 12.*

Their children brought up with

them, follow after Superstitious

vanities; and serve dumbe Idolls;

to their Teachers, and Fathers led

them, 1 Cor. 12. 1.

Fifthly,

Fiftly, They are people live under precious promises : And he hath promised , that the eye of his providence shall bee over them, all their dayes for good : He biddeth them not distract themselves with immoderate carking and care: *For what they shall eat, or what they shall drinke, or yet for their bodies what they shall put on.*

Mat. 6. 25.

Reasons Christ giveth are two.  
*Reas. 1.* First, Your heavenly Father knoweth yee have need of all these things.

2

Secondly, But seeke yee first the Kingdome of God, and his righteousness; and all these things shall be added unto you, Matth. 6. 33. Now the members of the Church of Christ, gathered according to Christ's Institution, Matth. 28. 18, 19, 20. are the Children of the Kingdome; and under the Promise, that God, as a Father, will provide for them; Therefore they are exhorted to bee carefull for nothing: But in every thing, *by Prayer, and Supplications,*  
*with*

with thanksgiving, let their request be made knowne unto God, Philip. 4.6. Hence the Apostle exhorteth the Church of the Hebrewes; Let your conversation bee without covetousnesse; and bee content with such things as yee have: For he hath said, I will never forsake thee, nor forsake thee: So that we may boldly say, the Lord is my helper. And I will not feare what man shall doe unto me, Hebr. 13.5,6.

Sixtly, They are under the promise of Audience, whensoever they come to petition in the name of his Sonne Jesus the Christ, for what they want, be they few or many: Matth. 18.19. I say to you, that if two of you (beleevers baptized) agree on earth, as touching any thing that they shall aske, It shall bee done for them of my Father in Heaven. Vers. 20. For where two or three are gathered together in my Name, (that is, by his Power, Authority, and Royall Commission, he hath promised his presence) there am I in the midst of them;



*them; to heare and returne them an answer to their request; yea, and to protect and preserve his Church gathered in every Age, to the end of the world. Thus at the Prayer of the Church, that was reproched, for holding forth the Faith of Jesus the gift of the holy Spirit was given to speake the Word of God with boldnes Acts 4. 31. At the earnest suit and intercession the Church made unto God, Peter the Apostle was released out of his Imprisonment, and brought to the house where they were praying, Acts 12.*

7      Seventhly, Lastly, there is no Society hath such Priviledges, as this Spirituall House, which is constituted according to the *Magna Charta* of the Gospel, *Matth. 28. 18, 19, 20. Marc. 16. 15, 16.* though while they are in the World, they are for the Faith of Jesus the Christ killed all the day long (either in their good names, by reproch, and slander; or in their estates, by the mighty

mighty *Nimrods* of these oppres-  
sing daies, they are exposed to plun-  
der and spoiling which they are to  
take patiently, *Hebr. 10. 32.* or in  
their Liberties to be imprisoned, for  
contending for the Faith of Jesus  
Christ, *1 John 5. 1.* Once given  
to the Saints, or forbid to preach  
any more in his name, as the Apo-  
stle Peter was, *Acts 4. 18.* or to have  
their lives taken violently from  
them, as James the Apostle was by  
the Tyrant Herod, *Acts 12. 2. 3.*  
and accounted, *But as sheepe for the  
slaughter,* (regarded no more by the  
Wolves in sheepes clothing, then  
the bloody Butcher regardeth the  
life of his sheepe;) yet the poorest  
member amongst them is rich in  
faith, and heire of the Kingdome which  
God hath promised to them that love  
him, *James 2. 5.* Yea, and the whole  
body of beleivers, walking in that  
faith and order, Christ hath prescri-  
bed, with perseverance in the faith  
unto the ende, shall be more then con-  
querours

*The difference between the  
querours, through him that loved them  
Rom. 8. 36.*

Yea, next to the Paradise of glorie; there is no Society like to the Spirituall Corporation of Saints where the Lord will dwell in the midst of them, and give them light: Hence was the beloved Apostles *Utinam*, *Oh that you had fellowship with us*, 1 John 1. 3.

*Object.*

Why was it such a Priviledge?

*Ans.*

Truly, our fellowship is with the Father, and with his Sonne Jesus Christ: So that the Father, Sonne and holy Spirit, and Saints, make up but one Society, or Family, where God will dwell, to comfort and so lace them: the good Angels their guard, to protect and save them (as they did once the Prophet *Elisha* from the troop of the *Aramites* 2 King. 6. 17.) seeing they pitch their tents round about them that feare him Psal. 34. 7. And are sent forth to be ministring Spirits, to minister unto them that are heires of salvation, Heb. 1. 14

*Ans.*

and when they die, they resigne  
their spirits to God that gave them,  
the Proto-Martyr *Stephen* did,  
and *Jesus* receive my spirit, Acts 7.  
to remaine in the mansion pre-  
pared for the spirits of just men  
departed. So that happy are the  
people that are in such a case; yea,  
blessed are those *Churches* that have  
God their Father of our Lord *Jesus Christ*  
their God.

What is the Antichristian faith? *Quest.*  
It is to deny that *Jesus* (whom *Ans.*  
they confesse dyed to take away the  
sins of the world) is the *Christ*.

How prove you that? *Quest.*

*Joh. 2. 22. Who is a liar, (viz. Ans.*

one of the evill one, who is a liar,  
the father of lies, and abode not  
the truth, *Joh. 8. 44.) but hee that*  
*denieth that Jesus is the Christ? (viz.*  
*eternall King, Prophet, Priest*  
*of his Church, bought with his*  
*owne blood) hee is Antichrist (an e-*  
*ny and an adversary to Jesus the*  
*Christ) that denieth the Father and*  
*the*



*the Sonne.* For he that denyeth the Sonnes authority, to be the eternall King and Prophet of the Church in the New Testament, to the end of the world, according to the royall Commission hee received from the Father of glory, when hee raised him from the dead, *Mat. 28. 18, 19, 20.* compared with *Mar. 16. 15, 16,* as well as his eternall Priest, *that ever liveth to make intercession to God for him, Heb. 7. 25.* hee denyeth the Father that sanctified the Sonne, and sent him into the world, *Joh. 10. 36,* and raised him from the dead, and exalted him to be Lord and Christ, *Act. 2. 36. Ephes. 1. 20, 21, 22, 23.*

*Quest.*

What Congregations deny that Jesus is the Christ?

*Answ.*

Even all such as build their house upon the hay and stubble of man's inventions, and not upon the precious stone, Jesus the Christ, in whose name only salvation is found, *Act. 4. 12.*

*Quest.*

Of which sort of builders are these?

*Christian and Antichristian Church.*

25

The first sort are those that build their house upon the person of *Peter*, and so successively upon the Pope. These the Spirit of God discovereth to be foolish builders; because there is no salvation in *Peter*, nor Pope: the Apostle *Peter* himselfe making the Judge to decide the controversy, *Acts 4. 11.* *Peter* speaking of Jesus the Christ, saith, *This is the stone which was set at nought of you builders, which is become the head of the corner.* Ver. 12. *Neither is there salvation in any other; for there is none other name under heaven given amongst men, whereby wee must be saved.*

The second sort are those that build their house upon the Office of *Peter*, and so successively on the officers: So that if the Officers uttered into a body in Councell erre, the whole Church that receiveth their faith, from their Edicts and decrees, erre also. Now, that Councells may erre, and have erred, in things appertaining to God,

H

appea-

appeareth in the 21. Article of the Church of England, by Law established; as appeareth. Adoration of Images was established in the second Generall Councell of *Nice*. The Popish Clergy were advanced above all earthly Princes, by the Councell of *Lateran*. And Priest prohibited to marry, which is *honourable amongst all men*, Heb. 13. 4 by the said Councell. The late *Trident* Councell erred in many thing grossly; as in exalting the tradition of men to be of equall authority with the word of God; *Trident Sess. 4. Decret.* Together with the invocation of creatures. Or any other Councell, that should decree that grace cometh by generation or, Beleevers should beget beleevers: or, Christians beget Christians: then the whole Church that build their faith upon such corrupted Councils may erre also.

The third sort are all those that build their house upon another mans faith

faith, and not basing or laying the foundation aright, on the Gospel faith, to wit, to beleeve in a crucified, dead, and risen Jesus, whom God hath exalted to be the Christ: If they erre in the object of their faith, Jesus the Christ, though they owne him to be Jesus their eternall Priest, to make intercession to God for them; yet if they deny him their eternall King and Prophet, in all his outward institutions, in admitting of members into his spirituall Kingdom, they build but on a sandy foundation, and not on the sure rock Jesus the Christ.

These Congregations, when the storme of Gods indignation bloweth upon them, it will faile them, because they were so foolish as to build upon the sand, *Mat. 7. 26.* and not upon the immoveable rock Jesus the Christ; seeing *other foundations no man can lay, save that is laid, Jesus the Christ, 1 Cor. 3. 11.* Paul calleth him, *The corner stone, Ephes. 2. 20.*



Peter, The living stone, 1 Pet. 2. 4. Yea, The chiefe corner stone, elect and precious: hee that beleeueth on him shall not be confounded, 1 Pet. 2. 6 Vnto you that beleeve (in Iesus the Christ, hee is precious, 1 Pet. 2. 7.

Now, the true Spouse of Christ can have no communion with such as deny Iesus the Christ their onely Rock, in whom salvation onely is found, Act. 4. 12.

First, Because shee is a loyall Spouse, that hath no head, no husband, no Lord, no Law-giver, in things appertaining to the conscience, but royall King Iesus: nor will admit any other pretended Spouse to have fellowship with her, that is partly governed by the word of Christ, and partly with the chaffe and straw of their owne traditions; in Gods spirituall worship, or in admitting of members into his spirituall house: Knowing, that in so doing shee should be found to be a Monster, that hath two heads; or  
else

life like to that proud harlot *Rome*,  
that hath a divided heart, that goeth  
whoring after two husbands;  
Christ, and Antichrist.

Secondly, This loyall Spouse her  
love toward her husband the Lord  
Jesus the Christ, is tender and com-  
passionate love; shee cannot endure  
to heare her husband should bee  
poyled of any of his royall dig-  
nities, either his Kingly or Prophe-  
ticall, as well as Priestly Offices:  
shee cannot with harlot *Rome* bee  
content with a divided Christ; but  
with the true mother shee must joyn  
onely with them that will have a  
whole Christ, or no Christ. Christ  
her King, and his Commission to  
bee eternall, *Mat. 28. 18, 19, 20.*  
Christ her Prophet, whose voyce  
shee must onely heare; as the Fa-  
ther of glory hath given her in  
charge to doe, *Mat. 17. 5.* Yea, and  
the extent how farre, *in all things,*  
*whatsoever hee shall say; Act. 3. 22.*  
Knowing, the danger followeth,

her soule shall be cut off from his people, *Act. 3. 23.* reckoned no sheep of his fold, *Joh. 10.* no Spouse of her royall husband, *Ephes. 5. 24.* as well as her eternall Priest, to make intercession for her, *Heb. 7. 25.* because shee knoweth, Christ divided, becometh no Christ to the divider: And this, according to the Vulgar Latine, is *solvere Jesum*, to dissolve Jesus, to receive him onely in part, and not in the whole; which is the spirit of Antichrist, &c.

Lastly, The Christian Church, Christs loyall Spouse, knoweth that her royall husband is jealous of his glory, and will not endure his Worship should be corrupted with the inventions of man; therefore shee deserteth the communion of all such as have forsaken Christ, *the fountaine of living waters, and dig to themselves cisternes, broken cisternes, that will hold no water.* Hence it is as possible for light and darknesse to agree in one subject, and the Temple

temple of God, and Idols: as the Church that hath Christ for her head, and the Word to bee the rule of her Doctrine, and Government. And those Congregations that are governed, partly by the Word of Christ, and partly by their owne traditions, should have communion together.

But have Gods Elect in *Babylon* Quest. by power of themselves to returne out of the Land of their spirituall captivity under Antichrist.

Nay: Untill God enlighten *Ans.* them, that are darke; and quicken them that are dead, and cause them to returne, by being obedient to a Gospel Ministry: as formerly he wrought in our fore-fathers, which were Gentiles aswell as wee, and strangers from the common-wealth of *Israel*, and Aliants from the covenant of Promise, having no hope, and without God in the world, by opening their blind eyes: and turning them from darkenesse to light; and



from the power of Satan, unto God, that they might receive the remission of their sinnes, and an inheritance among them which are sanctified by Faith in Christ Iesus, Acts 26. 18. Now as many as shall bee obedient to the voice of the Lord, will be unequally yoked no more with unbelievers, but will become obedient unto the voice of the holy Spirit, and come out from amongst them, and be separate; and touch no more any of the uncleane thing; and then the Lord will make good his promise: To be a Father unto you, and ye shall be his Sonnes and Daughters. Having therefore these Promises (dearely beloved) Let us cleanse ourselves (even so many poore Iaphets, as God shall perswade to dwell in the Tents of Shem,) from all filthynesse, both of the flesh, and of the spirit, perfecting holynesse in the feare of the Lord, 2 Cor. 6. 14, 17, 18. Chap.

7, 1.

Object.

If all Churches come out of Babylon

lon by degrees; then you condemn  
l Churches that are not of your  
dgement?

We condemne no Churches that *Ans. 1.*

e built upon the tryed stone: the  
ecious Corner Stone; the sure Foun-  
tion, *Esay 28. 16.* Jesus the Christ.

eing other foundation can no man lay,  
ve that is layd *Jesus Christ, 1 Cor.*

11. Whom *Paul* calleth the cor-  
r stone, *Ephes. 2. 20.* Peter, the li-  
ng stone, *1 Pet. 2. 4.* Yea, the

iese corner stone, elect and precious,  
*Pet. 2. 6.* For there is salvation in  
ne other, *Acts 4. 12.*

2 And that holdeth the Gospell  
ith: namely, that they beleeve in  
rucified, dead, and risen Jesus

rough whom they obtaine re-  
ission of finnes) whom God hath  
alted to be Lord, and Christ, *viz.*

ernall King, Priest, and Prophet, and  
ad of the body of his Church, *Ephe.*

22, 23. which must be preached  
mong all Nations, beginning at *Je-*  
*salem, Luke 24. 46, 47, 48.* And  
constitu-

constituted according to the Commission given to the Apostles, *Math.* 28. 19, 20. which is left as a rule for the gathering of all *Churches*, to the ends of the World; seeing the Word of *Christ* is eternall. *The worshipping of the Lord endureth for ever; and this is the Word, which by the Gospell is preached unto you, 1 Pet. 1. 25.* Yea, and after their apostasie, under the spirituall Babylonish captivity, to reforme any errour crept into the *Churches* of the old and new Testament: It was their holy custome to reduce all things to their first Institution: *Quod primum verum* that which was first is true, according to *Tertullians* judgement. For instance, so did *David* in the miscarriage of the *Arke of God*, *1 Chron.* 15. 2. 12. 13. And it was zealous *Iosiahs* rule (whom the Spirit of God so commendeth in Scripture that none was like before him for his Reformation) *2 Chr.* 34. 31. The like example tooke *Nehemiah* after his

returne from the *Babylonish* Captivity, *Neh. 10.29.* To observe all the commandments of the Lord, and the statutes which Moses the servant of Lord gave them to keepe. So in forming of the particular Churches of the New Testament, where Jesus the Christ is head, King, and Prophet (if ever they be right-brought out of their Spirituall *Babylonish* captivity under *Antichrist*) we must reforme all the Innovations, as the Lord Jesus himselfe reformed the long-spread error of *Bygamie* and *Polygamy*. *Non sic ab initio, From the beginning was not so, Matth. 19. 7, 8.* Yea, we must so follow *Paul* (as he followed Christ, *1 Cor. 11. 1.*) in reforming the abuses crept into the Church of *Corinth*, reducing all things to the first Institution: With that I received from the Lord, that I delivered unto you, *1 Cor. 11. 23.*

We condemne none that are coming out of *Babylon*, that make enquiry



quity after truth (as the daughter of *Ierusalem* did of the Spouse, *Cant. 5. 9.* *What is thy beloved more than another beloved : oh thou fairest among women ? What is thy beloved more than others beloveds, that thou dost so charmes us ?* And truth being revealed in them, joyne with us in the practice of truth, (as the Daughters of *Ierusalem* did with the Spouse, *Cant. 6. 1.* *Whither is thy beloved gone, oh thou fairest among women ? Whither is thy beloved turned aside, that we may seeke him with thee ?*) The Spouse giveth them a gentle, and a loving direction, *Cant. 6. 2.* *My beloved is gone into his garden, to gather Spices : to seeke in the garden, and to gather Lillies.*

3

But wee onely condemne those that deny *Jesus the Christ* (though they owne him their eternall Priest that ever liveth, to make intercession for them *Hebr. 7. 25.*) yet they deny him their King and Prophet in all his outward administration in admitting of members into his

Spir

rituall Kingdome ; stablished  
ording to Christs eternall Com-  
munion, *Mat. 28. 18, 19, 20.* and are  
built upon wood, hay, and stubble,  
*1 Cor. 3. 12.* Now though these pre-  
tend to come out of *Babylon*, yet  
they persecute, scoffe, and deride  
poore weake enquiring soules,  
seeking after the pure wayes of  
the spirituall Worship, that Jesus  
Christ hath appointed, and esta-  
blished *in all the Churches of the Saints*,  
ordered according to the Primitive  
pattern, *Act. 2. 41, 42, 43. as the watch-  
men did the Spouse, Cant. 5. 7.*

Wee condemne onely those that  
fall through a wilfull contempt ;  
because the evill of their halfe-way  
reformation is discovered by them,  
whom God hath raised up to de-  
stroy his truth in an evill day. Now,  
when these sorts of men shall bee  
farre from repenting of all the  
evill that they have done to the ser-  
vants of the Lord Jesus, in this kind,  
if they still persevere in persecu-  
ting

ting them for the truth they deliver, (as the Jewes did of old time) the Lord Jesus, and their own Prophets, as it is written, *1 Thes. 2. 14.* For yee, brethren, became followers of the Churches of God, which in Judea are in Christ Jesus; for yee have also suffered like things of your owne countrymen, even as they of the Jewes: *Ver. 15.* Who both killed the Lord Jesus, and their owne Prophets, and have persecuted us, and they please not God, and are contrary to all men; *Ver. 16.* Forbidding us to preach to the Gentiles, that they may be saved; that they may fill up the measure of their owne iniquity, that the wrath of God may come upon them unto the uttermost.) Upon these fore-  
 of men, not we, but the Lord Jesus hath set this dreadfull doome, That is the condemnation, that light is come into the world, and men love darkness rather then light, because their deeds are evill. For every one that doth evil hateth the light, neither cometh to light, lest his deeds should bee discovered.

ered, John 3. 19, 20.

Not wee, but the good Spirit of  
r God condemneth all those that  
ger after false and Antichristian  
eyes : When *Babylons* down-fall  
pronounced, *Revel. 14. 8. Babylon*  
*fallen, it is fallen, that great City;*  
*cause shee made all nations drunk with*  
*wine of her fornications. V. 9. Af-*  
*that followed a third Angel, that*  
*ed with a loud voyce, saying, If any*  
*n (be hee high or low, rich or*  
*ore, noble or ignoble, bond or*  
*e, male or female) worship the*  
*ast (that Antichrist of Rome, that*  
*alteth himselfe above all that is*  
*led God, or worshipped) or his*  
*age, (that is, his Government,*  
*at receive their power and jurif-*  
*iction from, in, or under him) or*  
*mark, (viz. his Canons, Consti-*  
*tions, Edicts, or Decrees) into their*  
*nds, (viz. to fight, or write in*  
*the defence of them) or into their fore-*  
*nds, (to plead or preach for them)*  
*ark their doome, The same (not*  
*that*



that doe it ignorantly through un-  
 beleefe, that are mislead by the  
 Teachers; but they which sinne  
 against knowledge, obstinately to  
 defend their Antichristian practices  
 shall drink of the wine of the wrath of  
 God, which is poured out without mix-  
 ture into the cup of his indignation, and  
 they shall be tormented with fire and  
 brimstone in the presence of the holy  
 Angels, and in the presence of the Lambs.  
 And the smoke of their torment ascendeth  
 up for ever and ever: and they have  
 no rest day nor night, who worship the  
 Beast and his image, and receive the  
 mark of his name, Revel. 14. 10, 11.  
 The good Lord of his great mercy  
 grant to all those that belong  
 to his election (that linger after  
 false and Antichristian wayes and  
 practices) repenting hearts, to for-  
 sake their sinnes, that none of the  
 evill threatned fall upon them. A-  
 mongst which marks of the Beast  
 Is not the decree of Pope Innocen-  
 tius the third? *Decret. Greger. lib. 2.*

42.cap.3. as Doctor Willet in his  
*synopsis Papismi de baptismo infanti-*  
*n,* citeth: That whereas Circum-  
sion (by the commandement of  
God) was conferred upon the in-  
fants as well as the elder sort; so  
baptisme also, which succeedeth in  
the roome thereof, and is more  
generall to men and women, must  
be conferred to both. By which  
decree, the Nations in name and ti-  
tle have been christianized, (though  
the power they have denyed it)  
and have killed many a precious  
saint, under the brand of Hereticks;  
for opposing it: whereby, *the inha-*  
*bitants of the earth have beene made*  
*dunk with the wine of her fornication,*  
Revel. 17.2.

But the Spirit of God describeth  
the true Church, after *Babylons*  
*down-fall,* Revel. 14.12. *Here is the*  
*patience of Saints: here are they which*  
*keep the commandements of God, and*  
*the faith of Jesus.* And is it not a  
commandement of God, that all

I

Churches

Churches should be gathered according to the Commission of King Jesus: *Mat. 28. 18, 19, 20. Mar. 16. 15, 16.*

6

Wee onely condemne those Churches (that persecute Christ in his members, from city to city, (as *Saul* did, *Act. 26. 9, 10.*) for keeping the commandements of God, and the faith of Jesus, *Mat. 16. 16. 1 Joh. 5. 1.*) as no true Churches of Christ; but rather Synagogues of Satan: for, *no hurtful thing shall be in the holy mountaine. Esay 65. 25. The wolfe and the lamb shall fold together; and the lion shall eat straw like an ox; and the dust shall the serpent eat: They shall not destroy in all my holy mountaine, saith the Lord.* As likewise, *Esay 11. 6, 7, 8, 9.*

7

If the Churches that men now contend for (coming out of *Babylon* by degrees) should crucifie Christ in his members, for contending for the faith of Jesus the Christ once given to the Saints, *Mat. 16.*

16, 17, 18. yea, reproach, whip, crop, and persecute them, for holding the Commission of their royall Master Jesus the Christ, *Mat. 28.* 18, 19, 20. that Antichrist by his Decretals, and Popish Councils, hath defaced, (as of late the Arch-Prelate of *England* did some Worshies, that stood for a Reformation according to the light God discovered unto them) then they in such an estate were no true Churches of Christ; but Congregations that are hardened, and speake evill of the way before the multitude, and are to be separated from, *Act. 19. 9.*

But if they be meek, and gentle, peaceable, and willing to bee instructed, inquiring after truth, it being discovered by the true Spouse whom God hath enlightened to direct them,) wee contemne not those daughters; but rejoyce in their fellowship, tender them as lambs of Christ, that have a long-

I 2                      ing



ing desire to be added to that sheepfold, whereof Jesus is the true shepherd; though as yet ignorant of the way of truth in many things. But as for the neutrall party, that are neither hot nor cold, but lukewarme, God will spue them out of his mouth, *Revel. 3. 15, 16.*

*Quest.*

Whether the Church of Christ is not now to be recovered out of an Antichristian estate, that denyeth that Jesus is the Christ, *1 Joh. 2, 22.* and crucifieth Christ in his members; as the Church of the New Testament in the Apostolicall times, was gathered out of the Nationall Church of the Jewes, (that was of old once a true state, untill they crucified Jesus the Christ in his humane nature; *whom God raised from the dead, and exalted him to be Lord and Christ, A&T. 2. 36.*) if God shall by his Gospel-Ministry wound and prick their hearts for their sinne of crucifying Christ in his members, that confesse the faith

of

f Jesus the Christ, 1 *Joh.* 5.1. (as  
ee did once the Jewes that crucifi-  
d the Christ, their Messias, in his  
owne person, *Acts* 2. 37.) so that  
they trembling cry out, *Men and*  
*brethren, what shall we doe?*

Must not the Reply bee that *Ans.*  
oyce that the holy Spirit spake by  
the mouth of Peter, Repent, and be  
baptized every one of you in the name  
of Jesus for the remission of sinnes:  
and yee shall receive the gift of the ho-  
ly Spirit. For the promise is to you, and  
to your children, and to them that are  
farre off, even so many as the Lord  
our God shall call. And with many  
other words bee said, (and must not  
yee doe so likewise? seeing what-  
ever things were written afore-time,  
were written for our learning, *Rom.* 15.  
2.) Save your selves from this unto-  
ward generation. Seeing the same  
wrath is fallen on them (as was on  
the Jewes, for killing the Lord Jesus  
and their owne Prophets, 1 *Thes.* 2.  
4, 15, 16.) seeing they crucifie

Christ in his members, that contend for the faith of Jesus the Christ (as *Paul* did, *Act. 9.*) Now so many as shall gladly receive this word, and be baptized, shall be saved from wrath; as *Noah* and his family were saved in the Ark, from perishing by water; seeing it is written, *by the like figure Baptisme saveth*, *1 Pet. 3. 20, 21.*

*Reas. 1.*

The Reason is, first, Because the time of our ignorance God hath winked at; but now (seeing light is come, and truth is revealed) the Lord Jesus commandeth us every where to repent, &c. *Acts 2. 38.* Else our condemnation will be heavie, *Joh. 3. 19, 20.* This is the condemnation, light is come, and men love darknesse more then light, because their deeds are evil, &c.

2

Secondly, Because we have with *Paul* and the *Jaylor*, in the time of our ignorance, beaten and persecuted Jesus the Christ in his members, that contend for the faith,

*1 Joh.*

*Joh. 5. 1.* and wee thought within our selves we ought to doe something contrary to the name of Jesus of Nazareth (as *Paul* did in the time of his ignorance, *Act. 26. 9.*) If God shall by his good Spirit convince us of the evils that wee have done, so as that we trembling cry, *Men and brethren, what shall we doe?* Must not the reply be, *Repent?* &c. *Act. 2. 38.* Else, shall they not be disobedient to the voyce of the Spirit that speaketh? seeing *Paul* and the Jaylor arose and were baptized, *Acts 9. 18.* & *16. 33.*

Thirdly, Because there is no *Reas. 3.*  
promise of salvation to be found in the Antichristian states, that deny Jesus the Christ, *1 Joh. 2. 22.* The Reasons are,

First, Because all the promises of God are made over to them onely that beleeve in Jesus the Christ, *2 Cor. 1. 20.* *Hee that beleeveth in the Sonne of God hath life, and he that beleeveth not in the Sonne of God, hath not life;*



*but the wrath of God abideth on him,*  
*John 3. 36.*

2

Secondly, Till we did beleeeve in  
 Jesus Christ, we were (in respect of  
 any visible calling) without Christ;  
*being Aliants from the Common-wealth*  
*of Israel, and strangers from the Cove-*  
*nant of Promise; having no hope, and*  
*without God in the world. But once*  
*beleeevers in Christ, Yee who were*  
*sometime as farre off, are made nigh by*  
*his blood, and through him have access*  
*by one Spirit unto the Father. And are*  
*no more strangers and forraigners: but*  
*fellow-citizens with the Saints, and of*  
*Gods household, &c. Ephes. 2. 12, 13. 18,*  
*19, 20, 21, 22.*

3

Thirdly, Because they in deny-  
 ing the Sonnes authority to bee the  
 King and Prophet of his Church in  
 all his outward administrations, in  
 admitting members into his spiritu-  
 all kingdome, *Math. 28. 19. 20.*  
*though they own him their Priest,*  
*that ever liveth to make reconciliation*  
*to God for them, Hebr. 7. 25. They*  
*deny*

by the Father, that sanctified the  
Sonne, and sent him into the world,  
and raised him from the dead, and ex-  
alted him to be the Lord and Christ, Act.

36. Ephes. 1. 20, 21, 22.

Fourthly, Because the Antichri-  
an state deny the Sonne, 1 Iohn  
22, 23. Whom the Father of  
 glory commandeth us to heare, Math.  
7. 5. Yea, and the Apostle Peter  
citing the Testimony of Moses, saith,  
cruely Moses said to the Fathers, The  
Lord your God will raise up a Prophet  
from the midst of your bretheren. like  
unto me; him shall ye heare in all things  
whatsoever he shall say: and the dan-  
ger followeth. It shall come to passe,  
that every soule which refuseth to heare  
the voice of that Prophet, that soule  
shall be cut off from his people, Acts  
22, 23.

4.

The Reasons are these.

First, If Jesus the Christ bee not  
our Prophet to teach us, hee will  
not be our King to protect us: Math.  
23. 10. Teach them, saith Christ, to  
observe

*The difference between the  
observe all things that I command you  
And loe, I am alwaies with you to the end  
of the world.*

2

Secondly, If Christ be no Prophe-  
to teach us his heavenly Fathers re-  
vealed will, he will be no Priest to in-  
tercede for us, *Ioh. 17. 20. I pray not  
for these alone, but for all them that shall  
believe in me through their word. Now  
it is not their word that they speake  
but what they have received from  
Christ to speake. Seeing it is writter  
2 Iohn 9. Whosoever transgresseth and  
abideth not in the doctrine of Christ,  
hath not God: but he that abideth in the  
doctrine of Christ, hath both the Father  
and the Sonne. Verse 10. If there come  
any unto you, and bring not this doctrine,  
receiue him not to house, neither bid him  
God speed. Verse 11. For hee that  
biddeth him God speed is partaker of  
his euill deeds.*

3

Thirdly, If Christ bee no Pro-  
phet to teach us: Hee will bee no  
Judge to acquit us. *Iohn 12. 48.  
Hee which rejecteth mee, and recei-  
ueth*

*h not my words, hath one that  
geth him; the words that I  
ve spoken, the same shall judge us in  
last day. And then like the wise  
merchant, let us cast up our account,  
that it will profit us? If by deny-  
g to heare the voice of our Pro-  
phet Jesus, we gainethe world, and  
the meane season loose our pre-  
cious soules. Knowing the Sonne  
of man shortly will cometo judge  
the world: And then they which  
be ashamed of him, and his words,  
this sinnefull and adulterous ge-  
neration, of them will the Sonne of  
man be ashamed, when he cometh in the  
glory of his Father, with all his holy  
angels, Marke 8. 38.*

Fourthly, If we joyne with them  
that deny Jesus the Christ, 1 Iohn  
2. 2. and will be partakers of their  
sinnes, wee shall bee partakers of their  
punishments, Revel. 18. 4. And for our  
beliefe, in persisting to persecute  
them, that contend for the Faith  
of Jesus the Christ, Math. 16. 16, 17,  
18.



18. *The wrath of God abideth on them*  
 1 *Thess. 2. 14, 15, 16.*

5

Fiftly, There is no promise to  
 any people, that deny the Faith and  
 Baptisme of Jesus the *Christ*, that  
 they waiting shall receive the gift  
 of the Spirit. But rather that they  
 shall be given up of God to strong  
 delusions, to beleieve a lye, 2 *Thess. 2.*  
 10. *Because they received not the love*  
*of the truth, that they might bee saved.*  
 Verse 11. *For this cause, God shall*  
*give them up to strong delusions to be-*  
*lieve a lye.* Verse 12. *That all might*  
*bee damned that beleieve not the truth*  
*but haue pleasure to continue in unright-*  
*eous practises.* 2 *Thess. 2. 10, 11.*  
 12.

*Object.*

But there is a promise to all  
 poore enquiring soules, that in  
 the time of their ignorance and  
 unbelieve, have denyed Jesus the  
*Christ*, their eternall King and Pro-  
 phet, aswell as Priest, and now by  
 the Spirit of God being convicted,  
 that they are lyars and Antichristi-

an

that deny the Father and the Son,  
John 2. 22. And being pricked at  
heart, now trembling, cry out,  
and brethren what shall we doe?

The Spirit of Christ in the in- *Answ.*  
red Scripture, saith: Repent, and  
baptized, every one of you in the  
name of Iesus for the remission of sins,  
and ye shall receive the gifts of the ho-  
ly Spirit, Acts 2. 38.

We have an instance of twelve *2*  
Disciples found at Ephesus, baptized  
in the name of the Lord Iesus, and  
Paul laid his hands on them,  
and they spake with new tongues,  
and Prophefied, as Joel the Pro-  
phet foretold, Joel 2. 28. I will powre  
of my Spirit upon all flesh, &c.

But were those Disciples Paul Object.  
and at Ephesus (that had beene  
baptized by John the Baptist) rebap-  
tized by Paul?

In answering this objection, I *Answ.*  
perceive: First, there was a vast  
difference betweene Faith and Bap-  
tisme; John preached before the  
suffering

suffering, death, and resurrection of *Christ*: And the Faith and Baptisme *Christ* commanded his Disciples to preach after his Resurrection on, *Luke* 24. 46, 47.

Secondly, *Iohn the Baptist* preached the Baptisme of repentance, saying that they should beleewe on him that was to come after him, *Acts* 19. 3. Whom *Christ* himselfe declareth his Apostles, being come in the flesh, that he must goe up to *Ierusalem*, and into the hands of sinners, be killed, and the third day rise againe, but the Disciples understood it not, though it were declared to them, and they were afraid to aske him, *Mark*. 9. 32. Much more *Iohn* understood not, that *Christ* should dye, and rise againe from the dead.

First, because it was not revealed to him, though *Iohn* sent twelve of his Disciples to demand of him, Whether it were he that should come, shall we looke for another? *Christ* answered, Goe tell *Iohn*, the blind

*the deafe heare, the dead are raised, and  
the poore the Gospell is preached, and  
blessed is he that is not offended in me,  
Math. 11, 2, 3, 4, 5, 6.*

*Secondly, Christ saith of John:  
his was that Elias that was to come,  
that should prepare the way before him,  
Mal. 3. 1.*

*Thirdly, Hee was the greatest  
prophet borne amongst women:  
he saw him come in the flesh, and  
said to two Disciples, Behold that Lamb  
of God which taketh away the sinnes of  
the world, John 1. 29. Yet hee that is  
the least member in the Kingdom of  
Heaven is greater then John: because  
after the death and resurrection of  
Christ, they could preach and de-  
clare that great mystery of godlinesse,  
Tim. 3. 16. that John the Baptist  
never knew.*

*But the Apostles after the resur-  
rection of Christ, he having opened  
their understanding, that they might  
understand the Scriptures, said un-  
to them, That it behoveth Christ to  
suf-*



*The difference between the suffer, and rise againe the third day that repentance and remission of sinnes should bee preached in his name, amongst all Nations, beginning at Ierusalem: and yee are witnesses of these things, Luke 24. 46, 47, 48.*

Again, *Iohn the Baptists baptism was the Baptisme of water onely but had no promise of the holy Spirit annexed, as himselfe confessed Math. 3. 11. I indeed baptize you with water to repentance: But he that cometh after mee is mightier then I, he shall Baptize you with the holy Spirit and with fire.*

2

Secondly, *The holy Spirit was not to bee given in his full measure, untill Christ was glorified. Iohn 7. 39. compared with Acts 2. 33.*

But to the Faith and Baptism the Apostles preached after the death, and resurrection, and ascension of Christ into glory, there was a promise of giving the gifts of the holy Spirit, Acts 2. 38. Repent, and be Baptized, every one of you in the name

of *Jesus* for the remission of sinnes: and we shall receive the gift of the Holy Spirit: as the Prophet *Joel* foretold, *Joel* 2. 28. and the twelve at *phesus* received, *Acts* 19. 6.

I affirme, that the twelve at *E-* *Answ. 2.*  
*phesus*, that had beene Baptized by *John*, or his Disciples Ministry, were re-baptized by *Paul*, or them that were with him in the time of his Ministry; for these ensuing Reasons.

First, In respect of the different *Reas. 1.*  
 dispensations. The Faith and Baptisme that these twelve had received from *John*, or his Disciples Ministry, though it was a saving Faith all the dayes of *John* and his Disciples Ministry, yet it was not a saving Faith after the death, and resurrection, and ascension of *Christ* into glory, in the time of *Pauls* Ministry: For *John* and his Disciples preached the Baptisme of Repentance; saying, that they should beleeve on  
 K him

him that was to come after him that was in Jesus Christ, that was to be crucified. But *Paul* and *Timotheus* preached, that Jesus indeed is come, and crucified, dead, and risen through whom all that beleeve shall have remission of sinnes, *Acts* 13 38, 39. *1 Cor.* 15. 3, 4.

*Reas. 2.*

Secondly, Because this Faith that they had received from *Iohn* or his Disciples, in the time of *Paul*'s Ministry would not save them: Because they denyed the Resurrection of Christ from the dead Looking onely for him to come and to be crucified; and were ignorant that he was crucified, dead, and risen: And then according to the doctrine of the Holy Spirit, by the mouth of *Paul*, *1 Cor.* 15. 14. *If Christ be not risen, our Faith is vaine, and our Preaching is vaine.*

*Reas. 3.*

Thirdly, If the Faith and Baptisme of *Iohn*, that declared that there was a Jesus to come to be

bee Crucified ; and the Faith and Baptisme of *Paul* that declareth that Christ dyed for our sins, according to the Scriptures, and rose againe the third day according to the Scripture, 1 *Cor.* 15. 3, 4. Be all one for substance (as some of the Learned amongst us affirme) when are wee found false witnesses of God ; because wee have testified of God ; *that he hath raised up his Soone Iesus Christ*, whom he raised not up if the Faith and Baptisme of *Iohn* be in force at his day, *Cor.* 15. 15.

Fourthly, If the Faith and Baptisme of *Iohn* be in force under the time of *Pauls* Ministry, *Acts* 9. 3, 4. Then was the preaching of *Paul* vaine, and the faith of all that received his Gospell, (to wit, *That Christ dyed for our sinnes, according to the scriptures, and rose againe the third day, 1 Cor.* 15. 3, 4.) vaine, and *that they were yet in their sinnes, 1 Cor.*

*Reas.* 4.



15. 16. 17. Neither were the gifts of the Spirit then given: For they were not to be shed forth until Christ was risen and ascended up into glory. *Acts 2. 33.* which is blasphemous to imagine, or to divulge and declare abroad.

For these Reasons, I conceive there was a nullity of the Faith and Baptisme of *John*, which was to continue but till the death and resurrection of Christ: And the twelve in *Asia* were re-baptized into the Faith of a crucified, dead, and risen Jesus, whom God exalted to be the Christ. And Paul layd his hands on them, and they received the holy Spirit, *Acts 19. 5. 6.*

Object.

May it not rather bee, that with *Apollos*, they were more fully instructed what it was to bee Baptized in to the name of the Lord Jesus.

Ans. 1. Nay; Because there was as vast a difference, according to the distinction I formerly layd downe, be-

twene

weene the Faith and Baptisme of  
*John* and his Disciples before the  
death of Christ, and the Faith and  
Baptisme of *Paul*; and the residue of  
the Apostles after the death and  
resurrection of Christ: As now is  
betwixt the Jewes at this day: and  
as that truely beleeeve in Jesus the  
Christ, 1 *Joh. 5. 1. Whosoever belee-*  
*ueth that Jesus is the Christ is born of*  
*God.* For the Jewes at this day be-  
leeve (as *John* and his Disciples then  
taught, *That they should beleeve on*  
*him that should come, Acts 19. 4.*) e-  
ven in that Messiah whom they wait  
for. And we beleeve (as *Peter* and  
*Paul* then taught) *That Christ in-*  
*deed is come, and crucified, dead, and*  
*risen, and exalted to bee the Christ,*  
*Acts. 2. 36 Ephes. 1. 20, 21, 22, 23.*  
So that, if the Jewish Faith be not  
a saving Faith at this day; Seeing  
they looke for a Messiah to come:  
when indeed hee is already come,  
and crucified, dead, risen and ascen-

ded to glory; So that we wait now  
 for a Saviour from heaven, *Jesus*  
*that shall deliver us from the wrath to*  
*come,* 1 Theff. 1. 10. Neither could  
 the Faith of those twelve Disciples  
*Paul* found at *Ephesus* bee a saving  
 Faith in the time of his Ministry  
 because Christ was come (though  
 they were ignorant of it, being at  
 that time in *Asia*) and had finished  
 all those things that were writter  
 of him in the Law of *Moses*, the *Pro-*  
*phets*, and the *Psalmes*, Luke 24. 44.  
 But as neither the twelve Disciples  
 of Christ could not understand that  
 all things were fulfilled of him:  
 untill hee had opened their under-  
 standings, that they might under-  
 stand the Scriptures: And then they  
 rightly understood the end of his  
 suffering, death, and resurrection:  
 namely, *That repentance, and remissi-*  
*on of sinnes, should bee preached in his*  
*name among all Nations, beginning at*  
*Ierusalem,* Luke 24. 45, 46, 47, &c.  
 So

o neither could these twelve *Paul* found at *Ephesus* know it; because, they had not heard, whether there were any holy Spirit, yea, or nay; and so were ignorant of the death, and resurrection of Christ, untill the Lord was pleased by his good Spirit to open their understanding, by the ministry of *Paul*; therefore it is written, *When they heard it, they were baptized in the name of the Lord Jesus, Act. 19. 5.*

Was there any necessity that *Object. 2.* they should be Re-baptized; would not a more perfect instruction have served?

Nay: Because those twelve were *Answ.* departed into *Asia*, after they had received the Faith and Baptisme of *John*, and were ignorant whether there were any holy Spirit yea or nay, *Acts 19. 2.* Because *Johns* Faith and Baptisme (as I have formerly shewed) had no promise of giving the gifts of the holy Spirit, *Mat. 3.*



11. If they therefore should continue in the Faith and Baptisme they had received from *John*, they had no promise that waiting they should receive the gift of the holy Spirit. But to the Faith and Baptisme that *Peter* and the residue of the Apostles preached, there was a promise of giving the gifts of the holy Spirit, *Acts* 2.38. And when these twelve which had been baptized by *John*, or his Disciples, heard it, they submitted themselves, and were baptized in the name of the Lord Jesus; (*viz.* into that profession of Faith *Paul* preached, *1 Cor.* 15.3,4.) And when *Paul* had laid his hands on them, the holy Spirit came upon them, and they spake with new tongues, and prophesied; and the men were about twelve, *Acts* 19.5,6. Such an instance likewise wee have in *Samaria*; *Philip* preaching the things concerning the Kingdome of God, and the name of Jesus Christ,

Christ, and they were baptizēd both men and women, *Act. 8. 12.* When the Apostles which were at Hierusalem heard it, they sent Peter and John unto them: And when they were come down, they prayed, that they might receive the holy Spirit: (For as yet hee was fallen upon none of them, onely they were baptizēd in the name of the Lord Jesus) Then they laid their hands on them, and they received the holy Spirit, *Acts 8. 14, 15, 16, 17.* So that by the examination of these texts of holy Scripture, it appeareth to me, that these twelve that were formerly baptizēd by *John*, and then afterwards by *Paul* were baptizēd in the name of the Lord Jesus; and then the Lord according to his owne free promise, *Acts 2. 38.* gave them the gifts of his holy Spirit, by his ordinance of Imposition of hands; that the earth might bee filled with his glory, and his Church replenished with gifts meet for

for the ministry, *Ephes. 4. 11, 12.*

*Object. 3.* But was *Andrew* and the other Disciple *Iohn* baptized, Re-baptized by the Disciples of Jesus the Christ?

*Answ.*

Nay: Because that Faith which *Iohn* preached and baptized into, and the Faith and Baptisme that Jesus and his Disciples preached before his sufferings, death and resurrection, was all one in substance, and to one peculiar people, the Jewish Nation. *Mat. 3. 2. Iohn* preached, *Repent, for the kingdom of heaven is at hand.* So did Jesus, *Mat. 4. 17. Repent, for the kingdom of heaven is at hand.* So Christ commanded the twelve, *As yee goe, preach, saying, The kingdom of heaven is at hand, Mat. 10. 7.* Likewise the seventy, *The kingdom of heaven is come nigh unto you, Luke 10. 9.* Peter and all the Disciples were ignorant of the death and resurrection of Christ, untill he was risen from the dead, *Mar. 9. 31,*

2. compared with *Luk. 24. 6, 7, 8.*  
They wait for the fulfilling of the  
promises as well as *Iohns* Disciples,  
*Luke 24. 19, 20, 21, 22.*

But were the twelve Disciples *Object. 4.*  
of Christ, and the seventy, *Luk. 10.*  
that had accompanied with him  
from the time of *Iohns* Baptisme  
untill the time of Christs ascension  
into glory, that had been baptized,  
were they also Re-baptized af-  
ter the death and resurrection of  
Christ?

The Answer is, Nay: Because *Answ.*  
they had the promise of the holy  
spirit to be given them, without  
any more baptizing with water.  
*Acts 1. 5. Iohn truly baptized with*  
*water, but yee shall be baptized with the*  
*holy Spirit not many dayes hence.* And  
the Lord made good his word of  
promise, they were filled with the  
holy Spirit, when the dayes of Pen-  
tecost were fully come, *Acts 2. 2, 3,*  
*5.* Thus I have answered the Ob-  
jections. Because,



*Reas. 7.*

Because, If two Disciples of Christ agree together in earth, touching any thing that they shall ask, they have promise it shall be done for them of his Father in heaven, *Mat. 18. 19.* But there is no promise to any people in faith and order, but a people agreed: *Reas. 1.* Because *two cannot walk together unlesse they be agreed, Amos 3. 3.* neither can the heart of two beleivers truly consent to pray together, unlesse they bee agreed touching the things they will ask of the Father of glory. *Reas. 2.* Difference of opinion causeth difference of affection, and is an occasion of many deare and precious soules to withdraw communion; as is to be seen in *Barnabas and Paul*, dissenting about the choyce of a companion, the contention grew so hot, that they separated the one from the other, *Acts 15. 37, 38, 39, 40.*

*Reas. 8.*

Two or three Disciples of Christ,

Christ, gathered together in his  
me, (that is, by his power, au-  
ority, and royall Commission)  
here-soever, (whether in the  
ountaine, or in the desert, or in  
ip, or in the dungeon) there will  
Christ be in the midst of them, to  
eare and grant their petitions, or  
eliver them out of trouble; as he  
d *Peter* out of the prison, at the  
tercession of the Church, *Act. 12.*

To all such as walk in this Go- *Reas. 9.*  
bel faith and order, the Lord Je-  
s hath promised a greater mani-  
estation of his presence, and Spi-  
t, *Joh. 14. 26.* And *John* in the  
land of *Pathmos* found it, *Revel. 1.*  
10. Yea, and to all them that  
love him and keep his commande-  
ments, the Father and the Sonne  
hath promised to owne their poor  
hearts to be his Temple and Palace,  
where hee will abide and dwell;  
*Joh. 14. 23.*

Lastly, All such as are congre- *Reas. 10.*  
gated

gated in Gospel faith and order have a promise from King Jesus, and Royall Protection in their greatest dangers, *Heb. 13. 5, 6.* So that with the Prophet *Habacuck* they can glory in Christ, in their greatest extremities, *Hab. 3. 17, 18.* Though the vine doe not yeeld her fruit, and the fatnesse of the olive faile, and the herperish from the stall; yet will I joy in the Lord, and rejoyce in the God of my salvation.

*Quest.*

But is there any hope to see the Nation of *England* reformed according to the Primitive pattern, founded upon the word of the eternal Truth? *Ephes. 2. 20.*

*Answ.*

Yea. First, Because there was never a more exact Covenant taken in no Realme, or Nation, since the dayes of zealous *Josiah*, *2 Chron. 34. 31.* and *Nehemiah*, *Nehem. 10. 29.* than is in these our dayes, to see a through Reformation in *England* and *Ireland*, according to the word of

God; and to extirpate Popery, Relacy, Superstition, Schisme, Heresie, in Doctrine, Worship, and Discipline; that the Lord should be one, and his Name one, in the three Kingdomes. So that we are not to leave so much as an hoofe behind us of any Superstition, or Romish relique, or any humane tradition, in Gods worship, to be retained; though it have remained under the venerable garbe of Antiquity, Universality, and Unity, the three great pillars of the Roman Hierarchy.

Secondly, Because there are in *Reas. 2.* the Synod some learned, pious, tender, conscientious men, that in the eyes of the cruell and ambitious relates (like the Priest and Levites, in the dayes of idolatrous *Ferobababab*, that served the Devils and the selves hee made, *2 Chron. 11. 13, 14.*) left all their maintenance, and went and lived in a strange land,



to enjoy the liberties of a good conscience, and worship the Lord Jesus according to the light they had received; that are at this day truly sensible, what a burden the Penall Statutes have beene in our Land, in former times, to tend to the consciences, that desire (without any sinister ends) to see a Reformation according to Gods word: therefore will never consent to have such a Penall Law enacted (as the Prelates of *England* once obtained by fraud and policy, in the dayes of *Richard* the Second, to kill the *English* Subjects, that would declare the whole truth of God, so farre as it was revealed to them, and keep a good conscience toward God and man: which occasioned the death of some of the Nobility, Gentry, and Ministers in the Nation; with many other of inferiour rank.

Thirdly, There are in the high  
and

and honourable Court of Parliament, some such conscientious tender-hearted men, that in the Prentises dayes left, if not sold, their Possessions, to goe into a desolate wilderneffe, to worship the Lord Jesus in spirit and truth, according to the light God revealed unto them; and many other were following after, that are truly sensible, that it hath ever been a plot of the Bishops and Priests to labour to enthrall the *English* Nobility, and Commons in Parliament, to make Lawes to kill and imprison the conscientious in the Land, that doe desire to worship the Father of our Lord Jesus Christ in spirit and truth, according to his revealed will in his owne word, under the specious pretences of unity, and uniformity in the worship of God: as the Statutes of *K. Henry 8. K. Edward 6. Q. Mary,* and *Q. Elizabeth,* declare.

L

Fourthly,

Fourthly, It is obvious to every well-affected Subject in the *English* Nation, that when our Brethren that noble, ancient, warlike Nation the *Scots*, contended for a Reformation according to the light they had received, and casting off *Rome* proud Papall and Prelaticall Government, with all their devised formes of Worship, they must have dyed; the *English* Prelates had so farre incensed his Majesty against them, and raised large summes of money toward the levying of an Army, to kill and destroy them, had not the Lord by his speciall providence prevented it.

*Reas. 5.*

Fifthly, When the Lord opened the eyes of our deare and thrice noble Patriots of our Countrey assembled in Parliament, to make a solemne Protestation, to oppose all Popery and Popish innovations, and to extirpate Episcopacy, root and branch, as a Plant the heavenly

heavenly Father never planted;  
Then evill counsell prevailed with  
the King to withdraw from his Par-  
liament, and under the pretence of  
a Guard to protect his Person, to  
make warre against his Parliament,  
that they should dye: But our faith-  
full Nobles, and true hearted Com-  
mons in *England* reply, Shall our  
*Ionathans* dye? who have in part  
freed our consciences from *Roman*  
Traditions, and ancient corrupt Fe-  
stivals, and covenanted with us for  
a pure Reformation agreeable to  
the word of our good God, and  
have preserved our estates and li-  
berties from an Arbitrary Govern-  
ment; shall they dye which have  
wrought such a deliverance in the  
Land? they shall not dye: we will  
bleed our selves before an haire  
shall fall from their heads, if either  
wee with our persons, prayers,  
counsell, states, or swords can  
prevent it. And hath the Lord



given such a blessing to our endeavours, that God hath made the righteous of the Land, (next to the Lord) a wall of defence to the Parliament; shall it ever therefore enter into the heart of loyall and tender-hearted Covenantors to have such hard thoughts; that the Parliament will ever consent to burden us any longer with unjust Penall Statutes, who have thought nothing too deare for them, but have jeopardized lives and livelihoods for their preservations. Especially, they being sensible what a burden such penall Lawes have been to tender Consciences, and what an hinderance they are for propagating truth.

*Reas. 6.*

Sixtly, All the faithfull in the Parliament know but in part; and the more they tast of the honey of Gods eternall truth, the more their eyes are enlightened to see, they have not as yet attained to a full

Refor-

Reformation. And if now they should build but upon the least hay and stubble, they should not onely suffer losse; but lay a foundation of a new rent in the Ages and generations to come: yea, and looke what unjust Penall Statutes they impose now; may perhaps fall as heavy upon their Posterity, as sometime did upon that famous Lord *Cobham*, that gave his consent to the Statute of *Lolordi*, and afterward was put to death for a *Lolord*.

Seventhly, The Lord hath added *Reas. 7.* such a blessing to the pious endeavours of the Parliament, that they have discovered many things to be truth; that the Learned Prelates in former times adjudged to be Heresies: As the parity of the Ministry. Superstitious formes of devised Worship, called Divine. Superstitious Festivals, formerly esteemed holy Feasts, now taken away, that men may follow their ho-

nest labour six daies, and Sanctified  
 a Seventh, as a day of holy rest  
 to the Lord; being now the first  
 day of every weeke; as the holy  
 Scripture hath left us a rule of  
 practise to observe and doe, *Acts*  
 20. 7. And hee which hath begun  
 this great and happy Worke of Re-  
 formation by this Parliament: wee  
 are confident, will never leave them,  
 untill hee hath made them instru-  
 ments, either to perfect it; or at  
 least, to give to all his faithfull *Da-*  
*niels*, libertie of Conscience, to wor-  
 ship the Lord in Spirit and truth,  
 according to his will revealed;  
 against whom they can object no-  
 thing, unlesse it bee in the matters  
 that concerne the spirituall wor-  
 ship of their God; Seeing they  
 have learned to give *Cesar* his due;  
*Tribute, Custome, Feare, Honour*; Yea,  
 and lay downe their lives, rather  
 then just and lawfull Magistrates  
 should not be maintained amongst  
 us,

us, and obeyed in all their just, Legall, and Civill commandements. Knowing, they carry not the Sword for nought, but for the punishment of them that doe evill, and for the praise, and defence of them that doe well.

Lastly, the wrondrous power of the Spirit of grace, in enlightning darke mindes with the knowledge of his Truth ; and scattering the knowledge of it, all the Kingdome over, in Cities, Countreyes, and Campe, and causing men of singular parts of learning to bring their gifts toward the building up of Zion ; and powring out of his Spirit (as *Ioel* the Prophet foretold, *Ioel* 2. 28.) upon all sorts of people, both young, and old ; rich, and poore ; which is to mee a plaine demonstration, that the Lord will never leave us, untill he hath made his new Jerusalem, the praise of the whole earth, and prepared the Spouse



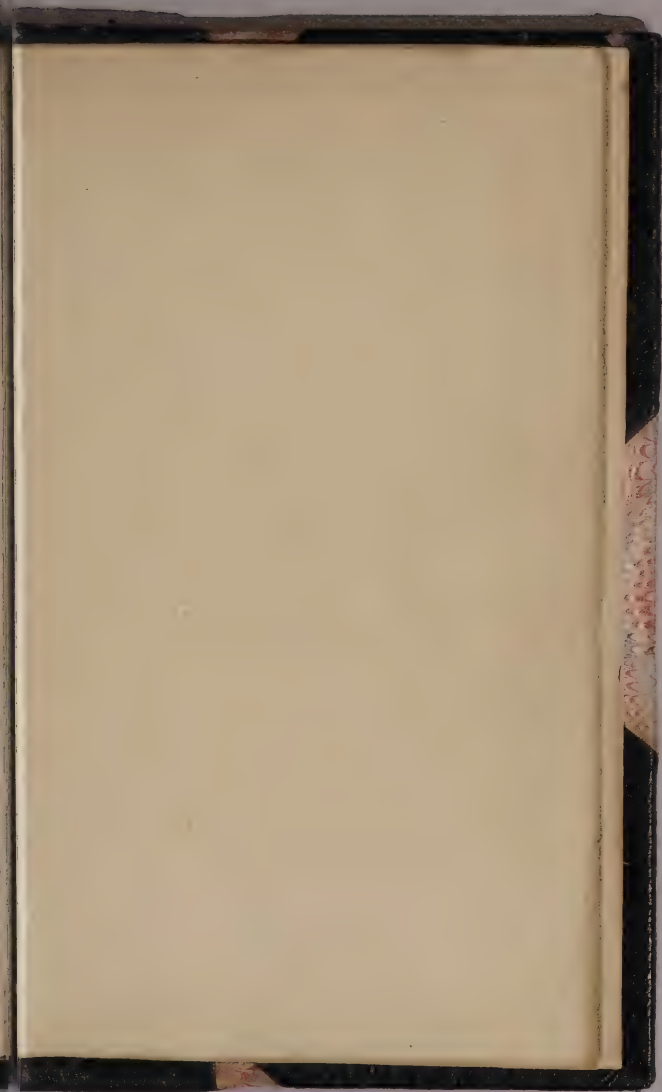
Spouse, the Lambes wife, Yea,  
and advanced Jesus the Christ once  
again upon the Throne, to be the  
Head, King, Priest, and Prophet of  
his Church, according to the an-  
cient Propheſie of David, Psal. 2.6.

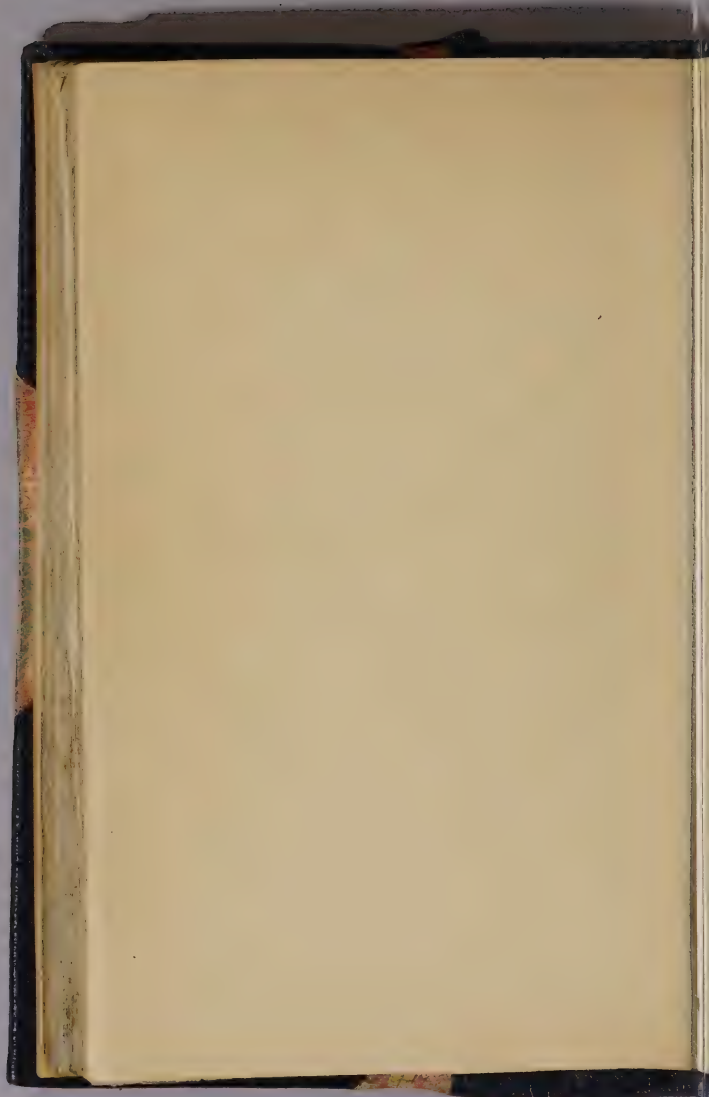
Yet have I ſet my King upon my  
holy hill of Zion.

*Gloria ſoli Deo.*

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